

THE GENERAL BIOGRAPHICAL DICTIONARY:

CONTAINING
AN HISTORICAL AND CRITICAL ACCOUNT
OF THE
LIVES AND WRITINGS

OF THE
MOST EMINENT PERSONS
IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH.

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

WALL (JOHN), a learned physician and medical writer, was born at Powick, in Worcestershire, 1708. He was the son of Mr. John Wall, an opulent tradesman of the city of Worcester, who served the office of mayor in 1703. He received the early part of his education at a grammar-school at Leigh-Sinton, and at the college school of Worcester, whence he was elected scholar of Worcester-college, Oxford, in June 1726. In 1735, he was elected fellow of Merton-college, soon after which he took the degree of bachelor of physic, and removed to the city of Worcester, where he was many years settled in practice. In 1759, he took the degree of M. D. Besides an ingenious "Treatise on the virtues of Malvern-waters," which he brought into reputation, he enriched the repositories of medical knowledge with many valuable tracts, which, since his death, have been collected into an octavo edition, by his son, the present learned Dr. Martin Wall, F. R. S. clinical-professor of the university, and were printed at Oxford in 1780. He married Catherine youngest daughter of Martin Sandys, esq. of the city of Worcester, barrister at law, and uncle to the first lord Sandys. Dr. Wall was a man of extraordinary genius, which he improved by early and indefatigable industry in the pursuit of science; but he was more particularly eminent in those branches of natural philosophy which have an immediate connexion with the arts, and with medicine. He was distinguished likewise through his whole life by an uncommon sweetness of manners, and cheerfulness of disposition, which, still more than his great abilities, made his acquaintance courted, and his conversation sought, by persons of all ranks and ages. His practice, as a physician, was extended far

beyond the common circle of practitioners in the country, and he was particularly eminent for benevolence, courtesy, penetration, and success. His native country still boasts many monuments of the application of his eminent talents to her interests. To his distinguished skill in chemistry, and his assiduous researches (in conjunction with some other chemists) to discover materials proper for the china-ware, the city of Worcester owes the establishment of its porcelain-manufacture. Besides the improvements he suggested and put in execution for the accommodation of visitors at Malvern, it was to his zeal and diligence the county of Worcester is in no small degree indebted for the advantages of the infirmary, which he regularly attended during his whole life. His principal amusement was painting; and it has been said of him, that, if he had not been one of the best physicians, he would have been the best painter of his age. This praise is perhaps too high, yet his designs for the two frontispieces to "Hervey's Meditations," that for Cambridge's "Scribleriad," and for the East window of the chapel of Oriel-college, Oxford, are very creditable specimens of his talents. He died at Bath, after a lingering disorder, June 27, 1776, and lies buried in the abbey-church. The tracts published by his son, are, 1. "Of the extraordinary effects of Musk in convulsive disorders." 2. "Of the use of the Peruvian Bark in the small-pox." 3. "Of the cure of the putrid sore-throat." 4. "Mr. Oram's account of the Norfolk-boy." 5. "Observations on that case, and on the efficacy of oil in worm-cases." 6. "Experiments and Observations on the Malvern-waters." 7. "Letters to Sir George Baker, &c. on the poison of lead, and the impregnation of cyder with that metal." 8. "A Letter to Dr. Heberden on the Angina Pectoris." 9. "Supplement; containing an account of the epidemic fever of 1740, 1741, and 1742." The editor has enriched this publication with various notes, which discover an extensive acquaintance with the subjects in question, and a candid and liberal turn of mind. To the treatise on Malvern-waters Dr. Martin Wall has also subjoined an appendix of some length, containing an experimental inquiry into their nature; from which it appears, that the Holywell-water at Malvern owes its virtues principally to its extreme purity, assisted by the fixed air which it contains. ¹

¹ Nash's Hist. of Worcestershire.—Month. Rev. vol. LXIV.—Chalmers's Hist. of Oxford.

WALL (WILLIAM), the able defender of infant-baptism, was born in 1646, but where educated, or any further particulars of his early life, are not upon record. He was vicar of Shoreham in Kent, where he died in 1728, at the age of eighty-two, and was considerably advanced when he stepped forth as the champion of infant baptism, in opposition to Dr. John Gale, the ablest writer of his time on the baptist side. Mr. Wall published his "History of Infant Baptism" in 1707; and Dr. Gale, in 1711, published "Reflections" on it (See GALE.) In 1719, a friendly conference was held on the subject between him and Mr. Wall, which ended without any change of opinion on either side. Mr. Wall, in the same year, published his "Defence of the History of Infant Baptism," which was accounted a performance of such ability and so decisive on the question, that the university of Oxford, to mark their high opinion of the book, and of the talents of the author, conferred on him the degree of D. D. in the following year. After his death were published "Critical Notes on the Old Testament, wherein the present Hebrew text is explained, and in many places amended, from the ancient versions, more particularly from that of the LXX. To which is prefixed, a large introduction, adjusting the authority of the Masoretic Bible, and vindicating it from the objections of Mr. Whiston, and the author of the 'Grounds and Reasons of the Christian Religion.' By the late learned William Wall, D. D. author of the "History of Infant Baptism," 1733, 2 vols. 8vo.

Dr. Wall stands confessedly at the head of those writers who have supported the practice of infant-baptism; and his antagonists Gale, Whiston, and the baptist historian Crosby, all unite in praising his candour and piety. He was vicar of Shoreham for the long space of fifty-two years. He once had an offer of a living of 300*l.* a year, Chelsfield, three miles from Shoreham, which his conscience would not allow him to accept; but he afterwards consented to take one of about one fifth the value, at twelve miles distance, that of Milton, near Gravesend. By an only daughter, Mrs. Catherine Waring, of Rochester, he had sixteen grand-children. This lady communicated some anecdotes of her father, printed in Atterbury's Correspondence, by which it appears that he was a man of a facetious turn, and there are some of his letters to Atterbury in that correspondence. He was such a zealot for this pre-

late, that he would have lighted up all Whittlebury-forest, in case of his recall, at his own expence.¹

WALLACE (Sir WILLIAM), a celebrated warrior and patriot, was born, according to the account of his poetical biographer Henry, or Blind Harry, in 1276. He was the younger son of sir Malcolm Wallace of Ellerslie, near Paisley, in the shire of Renfrew, Scotland, and in his sixteenth year was sent to school at Dundee. In 1295, he was insulted by the son of Selby, an Englishman, constable of the port and castle of Dundee, and killed him; on which he fled, and appears to have lived a roving and irregular life, often engaged in skirmishes with the English troops which then had invaded and kept Scotland under subjection. For his adventures, until he became the subject of history, we must refer to Henry. Most of them appear fictitious, or at least are totally unsupported by any other evidence. Wallace, however, is represented by the Scotch historians as being about this time the model of a perfect hero; superior to the rest of mankind in bodily stature, strength, and activity; in bearing cold and heat, thirst and hunger, watching and fatigue; and no less extraordinary in the qualities of his mind, being equally valiant and prudent, magnanimous and disinterested, undaunted in adversity, modest in prosperity, and animated by the most ardent and inextinguishable love of his country. Having his resentment against the English sharpened by the personal affront abovementioned, and more by the losses his family had sustained, he determined to rise in defence of his country, and being joined by many of his countrymen, their first efforts were crowned with success; but the earl of Surrey, governor of Scotland, collecting an army of 40,000 men, and entering Annandale, and marching through the South-west of Scotland, obliged all the barons of those parts to submit, and renew the oaths of fealty. Wallace, with his followers, unable to encounter so great a force, retired northward, and was pursued by the governor and his army.

When the English army reached Stirling they discovered the Scots encamped near the abbey of Cambuskeneth, on the opposite banks of the Forth. Cressingham, treasurer of Scotland, whose covetousness and tyranny had been one great cause of this revolt, earnestly pressed the earl of

¹ Nichols's Atterbury—and Bowyer.—Crosby's Baptists.

Surrey to pass his army over the bridge of Stirling, and attack the enemy. Wallace, who observed all their motions, allowed as many of the English to pass as he thought he could defeat, when, rushing upon them with an irresistible impetuosity, they were all either killed, drowned, or taken prisoners. In the heat of the action, the bridge, which was only of wood, broke down, and many perished in the river; and the earl of Surrey, with the other part of his army, were melancholy spectators of the destruction of their countrymen, without being able to afford them any assistance: and this severe check, which the English received on Sept. 11, 1297, obliged them to evacuate Scotland. Wallace, who after this great victory was saluted deliverer and guardian of the kingdom by his followers, pursuing the tide of success, entered England with his army, recovered the town of Berwick, plundered the counties of Cumberland and Northumberland, and returned into his own country loaded with spoils and glory.

The news of these surprising events being carried to king Edward I. who was then in Flanders, accelerated his return, and soon after he raised a vast army of 80,000 foot and 7000 horse, which the Scots were now in no condition to resist. Their country, for several years, had been almost a continued scene of war, in which many of its inhabitants had perished. Some of their nobles were in the English interest, some of them in prison; and those few who had any power or inclination to defend the freedom of their country, were dispirited and divided. In particular, the ancient nobility began to view the power and popularity of William Wallace with a jealous eye: which was productive of very fatal consequences, and contributed to the success of Edward in the battle of Falkirk, fought July 22, 1298, in which the Scots were defeated with great slaughter.

We hear little of Wallace after this until 1303-4, when king Edward had made a complete conquest of Scotland, and, appointing John de Segrave governor of that kingdom, returned to England about the end of August. But Wallace, even after this, and although he had been excluded by the jealousy of the nobles from commanding the armies or influencing the councils of his country, still continued to assert her independency. This, together with the remembrance of many mischiefs which he had done to his English subjects, and perhaps some apprehension that he might

again rekindle the flames of war, made Edward employ various means to get possession of his person; and at length he was betrayed into his hands by sir John Monteith, his friend, whom he had made acquainted with the place of his concealment. The king immediately ordered Wallace to be carried in chains to London: to be tried as a rebel and traitor, though he had never made submission, or sworn fealty to England, and to be executed on Tower-hill, which was accordingly done, Aug. 23, 1305. This, says Hume, was the unworthy fate of a hero, who, through a course of many years, had, with signal conduct, intrepidity, and perseverance, defended, against a public and oppressive enemy, the liberties of his native country.¹

WALLÆUS. See WALÆUS.

WALLER (EDMUND), an eminent English poet, was born March 3, at Colshill in Hertfordshire. His father was Robert Waller, esq. of Agmondesham, in Buckinghamshire, whose family was originally a branch of the Wallers of Spendhurst in Kent; and his mother was the daughter of John Hampden, of Hampden in the same county, and sister to the celebrated patriot Hampden. His father died while he was yet an infant, but left him a yearly income of three thousand five hundred pounds; which, rating together the value of money and the customs of life, we may reckon more than equivalent to ten thousand at the present time.

He was educated*, by the care of his mother, at Eton; and removed afterwards to King's college in Cambridge. He was sent to parliament in his eighteenth, if not in his sixteenth year, and frequented the court of James the first. His political and poetical life began nearly together. In his eighteenth year he wrote a poem that appears first in his works, on the prince's escape at St. Andero; a piece which shewed that he attained, by a felicity like instinct, a style which perhaps will never be obsolete; and that, "were we to judge only by the wording, we could not know what was wrote at twenty, and what at fourscore."

* "He had grammar learning from the information of Mr. — Dobson, minister of Market Wickham, who taught a private schoole there, and was (he told me) a good schoolmaster, and had been bred at Eaton coll. schoole. I have heard Mr. Tho.

Bigge, of Wickham, say (who was his schoolefellow, and of the same forme) that he little thought then he would have been so rare a poet: he was wont to make his exercise for him." Aubrey, in "Letters of Eminent Persons," 1813, 3 vols. 8vo.

¹ Henry's and Hume's Histories of England.

His versification was, in his first essay, such as it appears in his last performance. He had already formed such a system of metrical harmony* as he never afterwards much needed, or much endeavoured, to improve.

The next poem is supposed by Fenton to be the address "To the Queen" on her arrival; but this is doubtful, and we have no date of any other poetical production before that which the murder of the duke of Buckingham occasioned. Neither of these pieces that seem to carry their own dates could have been the sudden effusion of fancy. In the verses on the prince's escape, the prediction of his marriage with the princess of France must have been written after the event; in the other, the promises of the king's kindness to the descendants of Buckingham, which could not be properly praised till it had appeared by its effects, shew that time was taken for revision and improvement. It is not known that they were published till they appeared long afterwards with other poems.

Waller was not one of those idolaters of praise who cultivate their minds at the expence of their fortunes. Rich as he was by inheritance, he took care early to grow richer, by marrying Mrs. Banks, a great heiress in the city, whom the interest of the court was employed to obtain for Mr. Crofts. Having brought him a son, who died young, and a daughter, who was afterwards married to Mr. Dormer of Oxfordshire, she died in childbed, and left him a widower of about five and twenty, gay and wealthy, to please himself with another marriage.

Being too young to resist beauty, and probably too vain to think himself resistible, he fixed his heart, perhaps half fondly and half ambitiously, upon the lady Dorothea Sidney, eldest daughter of the earl of Leicester, whom he courted by all the poetry in which Sacharissa is celebrated; and describes her as a sublime predominating beauty, of lofty charms, and imperious influence; but she, it is said, rejected his addresses with disdain. She married, in 1639, the earl of Sunderland, who died at Newbury in the royal cause; and, in her old age, meeting somewhere with Waller, asked him, when he would again write such verses

* "When he was a briske young sparke, and first studyed poetry, 'Methought,' said he, 'I never sawe a good copie of English verses: they want smoothnesse: then I began to

essay.' I have severall times heard him say, that he cannot versify when he will; but when the fit comes upon him, he does it easily." Aubrey, as before.

upon her; "When you are as young, madam," said he, "and as handsome, as you were then." In this part of his life it was that he was known to Clarendon, among the rest of the men who were eminent in that age for genius and literature. From the verses written at Penshurst, it has been collected that he diverted his rejection by Sacharissa by a voyage; and his biographers, from his poem on the Whales, think it not improbable that he visited the Bermudas; but it seems much more likely that he should amuse himself with forming an imaginary scene, than that so important an incident, as a visit to America, should have been left floating in conjectural probability. Aubrey gives us a report that some time between the age of twenty-three and thirty, "he grew mad," but did not remain long in this unhappy state; and he seems to think that the above disappointment might have been the cause. It is remarkable that Clarendon insinuates something of this kind as having happened to him, when taken up for the plot hereafter to be mentioned. The historian's words are, "After Waller had, with incredible dissimulation, acted such a remorse of conscience, his trial was put off out of Christian compassion, till he might *recover his understanding*." Neither of these perhaps is decisive as to the fact, but the coincidence is striking.

From his twenty-eighth to his thirty-fifth year, he wrote his pieces on the reduction of Sallee; on the reparation of St. Paul's; to the King on his navy; the panegyric on the Queen mother; the two poems to the earl of Northumberland; and perhaps others, of which the time cannot be discovered. When he had lost all hopes of Sacharissa, he looked round him for an easier conquest, and gained a lady of the family of Bresse, or Breaux. The time of his marriage is not exactly known. It has not been discovered that his wife was won by his poetry; nor is any thing told of her, but that she brought him many children. He doubtless, says Johnson, praised some whom he would have been afraid to marry, and perhaps married one whom he would have been ashamed to praise. Many qualities contribute to domestic happiness, upon which poetry has no colours to bestow; and many airs and sallies may delight imagination, which he who flatters them never can approve. There are charms made only for distant admiration. No spectacle is nobler than a blaze. Of this wife, however, his biographers have recorded that she gave him five sons and eight daughters, and Aubrey says that she was beautiful and very

During the long interval of parliament, he is represented as living among those with whom it was most honourable to converse, and enjoying an exuberant fortune with that independence of liberty of speech and conduct which wealth ought always to produce. Being considered as the kinsman of Hampden, he was therefore supposed by the courtiers not to favour them; and when the parliament was called in 1640, it appeared that his political character had not been mistaken. The king's demand of a supply produced from him a speech full of complaints of national grievances, and very vehement; but while the great position, that grievances ought to be redressed before supplies are granted, is agreeable enough to law and reason, Waller, if his biographer may be credited, was not such an enemy to the king, as not to wish his distresses lightened; for he relates, "that the king sent particularly to Waller, to second his demand of some subsidies to pay off the army; and sir Henry Vane objecting against first voting a supply, because the king would not accept unless it came up to his proportion, Mr. Waller spoke earnestly to sir Thomas Jermyn, comptroller of the household, to save his master from the effects of so bold a falsity: 'for,' he said, 'I am but a country gentleman, and cannot pretend to know the king's mind:' but sir Thomas durst not contradict the secretary; and his son, the earl of St. Alban's, afterwards told Mr. Waller, that his father's cowardice ruined the king."

In the Long Parliament, which met Nov. 3, 1640, Waller represented Agmondesham the third time; and was considered by the discontented party as a man sufficiently trusty and acrimonious to be employed in managing the prosecution of Judge Crawley, for his opinion in favour of ship-money; and his speech shews that he did not disappoint their expectations. He was probably the more ardent, as his uncle Hampden had been particularly engaged in the dispute, and, by a sentence which seems generally to be thought unconstitutional, particularly injured. He was not however a bigot to his party, nor adopted all their opinions. When the great question, whether episcopacy ought to be abolished, was debated, he spoke against the innovation with great coolness, reason, and firmness; and it is to be lamented that he did not act with spirit and uniformity. When the Commons began to set the royal authority at open defiance, Waller is said to have withdrawn

from the House, and to have returned with the king's permission; and, when the king set up his standard, he sent him a thousand broad-pieces. He continued, however, to sit in parliament; but spoke," says Clarendon, "with great sharpness and freedom, which, now there was no danger of being out-voted, was not restrained; and therefore used as an argument against those who were gone upon pretence that they were not suffered to deliver their opinion freely in the House, which could not be believed, when all men knew what liberty Mr. Waller took, and spoke every day with impunity against the sense and proceedings of the House."

Waller, as he continued to sit, was one of the commissioners nominated by parliament to treat with the king at Oxford: and when they were presented, the king said to him, "Though you are the last, you are not the lowest, nor the least in my favour." Whitlock, another of the commissioners, imputes this kind compliment to the king's knowledge of the plot, in which Waller appears afterwards to have been engaged against the parliament. Fenton, with equal probability, believes that this attempt to promote the royal cause arose from his sensibility of the king's tenderness. Of Waller's conduct at Oxford we have no account. The attempt, just mentioned, known by the name of Waller's plot, was soon afterwards discovered.

Waller had a brother-in-law, Tomkyns, who was clerk of the queen's council, and had great influence in the city. Waller and he, conversing with great confidence, told both their own secrets and those of their friends: and, surveying the wide extent of their conversation, imagined that they found in the majority of all ranks great disapprobation of the violence of the Commons, and unwillingness to continue the war. They knew that many favoured the king, whose fear concealed their loyalty: and they imagined that, if those who had these good intentions could be informed of their own strength, and enabled by intelligence to act together, they might overpower the fury of sedition, by refusing to comply with the ordinance for the twentieth part, and the other taxes levied for the support of the rebel army, and by uniting great numbers in a petition for peace. They proceeded with great caution. Three only met in one place, and no man was allowed to impart the plot to more than two others; so that, if any

should be suspected or seized, more than three could not be endangered.

Lord Conway joined in the design, and, Clarendon imagines, incidentally mingled, as he was a soldier, some martial hopes or projects, which however were only mentioned, the main design being to bring the loyal inhabitants to the knowledge of each other; for which purpose there was to be appointed one in every district, to distinguish the friends of the king, the adherents to the parliament, and the neutrals. How far they proceeded does not appear; the result of their inquiry, as Pym declared, was, that within the walls, for one that was for the royalists, there were three against them; but that without the walls, for one that was against them, there were five for them. Whether this was said from knowledge or guess, was perhaps never inquired.

It is the opinion of Clarendon, that in Waller's plan no violence or sanguinary resistance was comprised; that he intended only to abate the confidence of the rebels by public declarations, and to weaken their power by an opposition to new supplies. This, in calmer times, and more than this, is done without fear; but such was the acrimony of the Commons, that no method of obstructing them was safe. About the same time another design was formed by sir Nicholas Crispe, an opulent merchant in the city, who gave and procured the king in his exigencies an hundred thousand pounds, and when he was driven from the royal exchange, raised a regiment and commanded it. His object appears to have been to raise a military force, but his design and Waller's appear to have been totally distinct.

The discovery of Waller's design is variously related. In "Clarendon's History" it is told, that a servant of Tomkyns, lurking behind the hangings when his master was in conference with Waller, heard enough to qualify him for an informer, and carried his intelligence to Pym. A manuscript, quoted in the "Life of Waller," relates, that "he was betrayed by his sister Price, and her Presbyterian chaplain Mr. Goode, who stole some of his papers; and, if he had not strangely dreamed the night before that his sister had betrayed him, and thereupon burnt the rest of his papers by the fire that was in his chimney, he had certainly lost his life by it." The question cannot be decided. It is not unreasonable to believe that the men in power, receiving intelligence from the sister, would employ the servant of Tomkyns to listen at the conference,

that they might avoid an act so offensive as that of destroying the brother by the sister's testimony.

The plot was published in the most terrific manner. On the 31st of May (1643), at a solemn fast, when they were listening to the sermon, a messenger entered the church, and communicated his errand to Pym, who whispered it to others that were placed near him, and then went with them out of the church, leaving the rest in solicitude and amazement. They immediately sent guards to proper places, and that night apprehended Tomkyns and Waller; having yet traced nothing but that letters had been intercepted, from which it appeared that the parliament and the city were soon to be delivered into the hands of the cavaliers. They perhaps yet knew little themselves, beyond some general and indistinct notices. "But Waller," says Clarendon, "was so confounded with fear and apprehension, that he confessed whatever he had said, heard, thought, or seen; all that he knew of himself, and all that he suspected of others, without concealing any person of what degree or quality soever, or any discourse that he had ever, upon any occasion, entertained with them: what such and such ladies of great honour, to whom, upon the credit of his wit and great reputation, he had been admitted, had spoken to him in their chambers upon the proceedings in the Houses, and how they had encouraged him to oppose them: what correspondence and intercourse they had with some ministers of state at Oxford, and how they had conveyed all intelligence thither." He accused the earl of Portland and lord Conway as co-operating in the transaction; and testified that the earl of Northumberland had declared himself disposed in favour of any attempt that might check the violence of the parliament, and reconcile them to the king.

Tomkyns was seized on the same night with Waller, and appears likewise to have partaken of his cowardice; for he gave notice of Crispe's having obtained from the king a commission of array, of which Clarendon never knew how it was discovered. Tomkyns had buried it in his garden, where, by his direction, it was dug up; and thus the rebels obtained, what Clarendon confesses them to have had, the original copy. It can raise no wonder that they formed one plot out of these two designs, however remote from each other, when they saw the same agent employed in both, and found the commission of array in the hands of

him who was employed in collecting the opinions and affections of his people.*

Of the plot, thus combined, they took care to make the most. They sent Pym among the citizens, to tell them of their imminent danger, and happy escape; and inform them, that the design was, "to seize the lord mayor and all the committee of militia, and would not spare one of them." They drew up a vow and covenant, to be taken by every member of either House, by which he declared his detestation of all conspiracies against the parliament, and his resolution to detect and oppose them. They then appointed a day of thanksgiving for this wonderful delivery; which shut out, says Clarendon, all doubts whether there had been such a deliverance, and whether the plot was real or fictitious.

On June 11, the earl of Portland and lord Conway were committed, one to the custody of the mayor, and the other of the sheriff: but their lands and goods were not seized. Waller, however, was still to immerse himself deeper in ignominy. The earl of Portland and lord Conway denied the charge; and there was no evidence against them but the confession of Waller, of which undoubtedly many would be inclined to question the veracity. With these doubts he was so much terrified, that he endeavoured to persuade

* "The plot," says May, "was horrid, and could not possibly have been put in execution without great effusion of blood, as must needs appear by the particular branches of it, which were confessed upon the examinations of master Waller, master Tomkins, master Challoner, master Hessel, master Blackborne, master White, and others the chief actors of it." That which appeared by the Narrative declaration published by authority of Parliament, was to this effect; that 1. They should seize into their custody the king's children. 2. To seize upon several members of both Houses of Parliament, upon the lord mayor of London, and the committee of the militia there, under pretence of bringing them to legal trial. 3. To seize upon all the city's outworks and forts, upon the tower of London, and all the magazines, gates, and other places of importance in the city. 4. To let in the king's forces, to surprise the city with their assist-

ance, and to destroy all those, who should by authority of Parliament be their opposers; and by force of arms to resist all payment imposed by the authority of both Houses for support of these armies employed in their defence." Many other particulars there were: continues Mr. May, "too tedious to relate at large; as what signals should have been given to the king's forces of horse to invade the city, what colours and difference those of the plot should wear to be known to their fellows, and such like. Much heartened they were in this business by a commission of array sent from Oxford at that time from the king to them, and bought secretly to London by a lady, the lady Aubigny, daughter to the earl of Suffolk, a widow ever since the battle of Tewkesbury, where the lord Aubigny her husband was slain. That commission of array was directed from the king to sir Nicholas Gripe, &c. &c."

Portland to a declaration like his own, by a letter which is extant in Fenton's edition of his works; but this had very little effect: Portland sent (June 29) a letter to the Lords, to tell them, that he "is in custody, as he conceives, without any charge; and that, by what Mr. Waller had threatened him with since he was imprisoned, he doth apprehend a very cruel, long, and ruinous restraint: he therefore prays, that he may not find the effects of Mr. Waller's threats, a long and close imprisonment; but may be speedily brought to a legal trial, and then he is confident the vanity and falsehood of those informations which have been given against him will appear."

In consequence of this letter, the Lords ordered Portland and Waller to be confronted; when the one repeated his charge, and the other his denial. The examination of the plot being continued (July 1,) Thinn, usher of the House of Lords, deposed, that Mr. Waller having had a conference with the lord Portland in an upper room, lord Portland said, when he came down, "Do me the favour to tell my lord Northumberland, that Mr. Waller has extremely pressed me to save my own life and his, by throwing the blame upon the lord Conway and the earl of Northumberland." Waller, in his letter to Portland, tells him of the reasons which he could urge with resistless efficacy in a personal conference; but he overrated his own oratory; his vehemence, whether of persuasion or intreaty, was returned with contempt. One of his arguments with Portland is, that the plot is already known to a woman. This woman was doubtless lady Aubigny, who, upon this occasion, was committed to custody; but who, in reality, when she delivered the commission of array, knew not what it was. The parliament then proceeded against the conspirators, and Tomkyns* and Chaloner were hanged. The earl of Northumberland, being too great for prosecution, was only once examined before the Lords. The earl of Portland and lord Conway, persisting to deny the charge, and no testimony but Waller's yet appearing against them, were, after a long imprisonment, admitted to bail. Hassel, the king's messenger, who carried the letters to Oxford, died the night before his trial. Hampden escaped

* Waller's influence at this time must have been very low, when it served just to save his own life, but not that of his sister's husband; or his

feelings must have been strangely blunted, if he was not sensible of the meanness of his own escape, and the disgrace now inflicted on his family.

death, perhaps by the interest of his family, but was kept in prison to the end of his life. They whose names were inserted in the commission of array were not capitally punished, as it could not be proved that they had consented to their own nomination : but they were considered as malignants, and their estates were seized.

“Waller,” says Clarendon, whom we have already quoted on this point, “though confessedly the most guilty, with incredible dissimulation, affected such a remorse of conscience, that his trial was put off, out of Christian compassion, till he might recover his understanding.” What use he made of this interval, with what liberality and success he distributed flattery and money, and how, when he was brought (July 4) before the House, he confessed and lamented, and submitted and implored, may be read in the History of the Rebellion (B. vii.). The speech, to which Clarendon ascribes the preservation of his dear-bought life, is inserted in his works. The great historian, however, seems to have been mistaken in relating, that he prevailed in the principal part of his supplication, not to be tried by a council of war; for, according to Whitlock, he was by expulsion from the House abandoned to the tribunal which he so much dreaded, and, being tried and condemned, was reprieved by Essex; but after a year’s imprisonment, in which time resentment grew less acrimonious, paying a fine of ten thousand pounds, he was permitted to recollect himself in another country. Of his behaviour in this part of his life, Johnson justly says, it is not necessary to direct the reader’s opinion.

For the place of his exile he chose France, and stayed some time at Roan, where his daughter Margaret was born, who was afterwards his favourite, and his amanuensis. He then removed to Paris, where he lived with great splendour and hospitality; and from time to time amused himself with poetry, in which he sometimes speaks of the rebels, and their usurpation, in the natural language of an honest man. At last it became necessary for his support, to sell his wife’s jewels, and being thus reduced, he solicited from Cromwell permission to return, and obtained it by the interest of colonel Scroop, to whom his sister was married. Upon the remains of his fortune he lived at Hallbarn, a house built by himself, very near to Beaconsfield, where his mother resided. His mother, though

related to Cromwell * and Hampden, was zealous for the royal cause, and when Cromwell visited her used to reproach him; he, in return, would throw a napkin at her, and say he would not dispute with his aunt; but finding in time that she acted for the king as well as talked, he made her a prisoner to her own daughter, in her own house. This daughter was Mrs. Price, who is said to have betrayed her brother.

Cromwell, now protector, received Waller, as his kinsman, to familiar conversation. Waller, as he used to relate, found him sufficiently versed in ancient history; and when any of his enthusiastic friends came to advise or consult him, could sometimes overhear him discoursing in the cant of the times; but, when he returned, he would say, "Cousin Waller, I must talk to these men in their own way," and resumed the common style of conversation. He repaid the Protector for his favours, in 1654, by the famous panegyric, which has been always considered as the first of his poetical productions. His choice of encomiastic topics is very judicious; for he considers Cromwell in his exaltation, without inquiring how he attained it; there is consequently, says Johnson, no mention of the rebel or the regicide. All the former part of his hero's life is veiled with shades; and nothing is brought to view but the chief, the governor, the defender of England's honour, and the enlarger of her dominion. The act of violence by which he obtained the supreme power is lightly treated, and decently justified. In the poem on the war with Spain are some passages at least equal to the best parts of the panegyrick; and, in the conclusion, the poet ventures yet a higher flight of flattery, by recommending royalty to Cromwell and the nation. Cromwell was very desirous, as appears from his conversation, related by Whitlock, of adding the title to the power of monarchy, and is supposed to have been withheld from it partly by fear of the army, and partly by fear of the laws, which, when he should govern by the name of king, would have restrained his authority. The poem on the death of the Protector seems to have been

* This seems a mistake. What has given rise to the notion that Waller was a relation of Cromwell, was their always calling *cousin*, a usual custom at that time, where any family connexions were, though the parties were not actually allied.—Noble's Memoirs

of Cromwell. Yet Mr. Noble states that the patriot Hampden was first cousin both to Cromwell and to Waller, and Cromwell therefore used to call Waller's mother *aunt*, and Waller *cousin*.

dictated by real veneration for his memory, for he had little to expect; he had received nothing but his pardon from Cromwell, and was not likely to ask any thing from those who should succeed him.

Soon afterwards the restoration supplied him with another subject; and he exerted his imagination, his elegance, and his melody, with equal alacrity, for Charles II. It is not possible, says Johnson, to read without some contempt and indignation, poems of the same author ascribing the highest degree of *power* and *piety* to Charles I. then transferring the same *power* and *piety* to Oliver Cromwell; now inviting Oliver to take the crown, and then congratulating Charles II. on his recovered right. Neither Cromwell nor Charles could value his testimony as the effect of conviction, or receive his praises as effusions of reverence; they could consider them but as the labour of invention, and the tribute of dependence. The "Congratulation," however, was considered as inferior in poetical merit to the Panegyrick; and it is reported, that, when the king told Waller of the disparity, he answered, "Poets, sir, succeed better in fiction than in truth." The Congratulation is, indeed, not inferior to the Panegyrick, either by decay of genius, or for want of diligence; but because Cromwell had done much, and Charles had done little. Cromwell wanted nothing to raise him to heroic excellence but virtue; and virtue his poet thought himself at liberty to supply. Charles had yet only the merit of struggling without success, and suffering without despair. A life of escapes and indigence could supply poetry with no splendid images.

In the first parliament summoned by Charles the Second (March 8, 1661), Waller sat for Hastings in Sussex, and served for different places in all the parliaments in that reign. In a time when fancy and gaiety were the most powerful recommendations to regard, it is not likely that Waller was forgotten. He passed his time in the company that was highest, both in rank and wit, from which even his obstinate sobriety did not exclude him. Though he drank water*, he was enabled by his fertility of mind to heighten the mirth of Bacchanalian assemblies; and Mr. Saville said, that "no man in England should keep him

* Aubrey says, "He has but a tender weak body, but was always very temperate. — — — made him damnable drunke at Somerset House, where,

at the water-stayres, he fell downe, and had a cruel fall. 'Twas pity to use such a sweet swan so inhumanly."

company without drinking but Ned Waller." The praise given him by St. Evremond is a proof of his reputation; for it was only by his reputation that he could be known, as a writer, to a man who, though he lived a great part of a long life upon an English pension, never condescended to understand the language of the nation that maintained him. In parliament, Burnet says, Waller "*was the delight of the house, and though old, said the liveliest things of any among them.*" His name as a speaker often occurs in Grey's "*Debates,*" but Dr. Johnson, who examined them, says he found no extracts that could be more quoted as exhibiting sallies of gaiety than cogency of argument. He was, however, of such consideration, that his remarks were circulated and recorded; nor did he suffer his reputation to die gradually away, which might easily happen in a long life; but renewed his claim to poetical distinction, as occasions were offered, either by public events, or private incidents; and contenting himself with the influence of his muse, or loving quiet better than influence, he never accepted any office of magistracy. He was not, however, without some attention to his fortune; for he asked from the king (in 1665) the provostship of Eton college, and obtained it; but Clarendon refused to put the seal to the grant, alleging that it could be held only by a clergyman. It is known that sir Henry Wotton qualified himself for it by deacon's orders.

To this opposition, the author of his life in the "*Biographia Britannica*" imputes the violence and acrimony with which Waller joined Buckingham's faction in the prosecution of Clarendon. If this be true, the motive was illiberal and dishonest, and shewed that more than sixty years had not been able to teach him morality. His accusation of Clarendon is such as conscience can hardly be supposed to dictate without the help of malice. "*We were to be governed by janizaries instead of parliaments, and are in danger from a worse plot than that of the fifth of November; then, if the lords and commons had been destroyed, there had been a succession; but here both had been destroyed for ever.*" This is the language of a man who is glad of an opportunity to rail, and ready to sacrifice truth to interest at one time, and to anger at another.

A year after the chancellor's banishment, another vacancy gave him encouragement for another petition for the provostship of Eton, which the king referred to the council,

who, after hearing the question argued by lawyers for three days, determined that the office could be held only by a clergyman, according to the act of uniformity, since the provosts had always received institution as for a parsonage from the bishops of Lincoln. The king then said, he could not break the law which he had made; and another (Dr. Cradock) was chosen. It is not known whether he asked any thing more, but he continued obsequious to the court *through the rest of Charles's reign.*

At the accession of king James, in 1685, he was, in his eightieth year, chosen member for Saltash, in Cornwall, and wrote a "Presage of the downfall of the Turkish Empire," which he presented to the king on his birth-day. James treated him with kindness and familiarity, of which instances are given by Fenton. One day, taking him into his closet, the king asked him how he liked one of the pictures: "My eyes," said Waller, "are dim, and I do not know it." The king said it was the princess of Orange. "She is," said Waller, "like the greatest woman in the world." The king asked who that was, and was answered, —queen Elizabeth. "I wonder," said the king, "you should think so; but, I must confess, she had a wise council." "And, sir," said Waller, "did you ever know a fool chuse a wise one?" When the king knew that he was about to marry his daughter to Dr. Birch, a clergyman, he ordered a French gentleman to tell him that "the king wondered he could think of marrying his daughter to a falling church." "The king," said Waller, "does me great honour, in taking notice of my domestic affairs; but I have lived long enough to observe that this falling church has got a trick of rising again." He took notice to his friends of the king's conduct; and said that "he would be left like a whale upon the strand." Whether he was privy to any of the transactions which ended in the revolution, is not known. His heir joined the prince of Orange.

Having now attained an age beyond which the laws of nature seldom suffer life to be extended, otherwise than by a future state, he seems to have turned his mind upon preparation for the decisive hour, and therefore consecrated his poetry to devotion. It is pleasing to discover that his piety was without weakness; that his intellectual powers continued vigorous; and that the lines which he composed when he, for age, could neither read nor write, are not inferior to the effusions of his youth. Towards the

decline of life, he bought a small house, with a little land, at Coleshill; and said, "he should be glad to die, like the stag, where he was roused." This, however, did not happen. When he was at Beaconsfield he found his legs swelled, and went to Windsor, where sir Charles Scarborough then attended the king, requesting him, as both a friend and a physician, to tell him what that swelling meant. "Sir," answered Scarborough, "your blood will run no longer." Waller repeated some lines of Virgil, and went home to die.

As the disease increased upon him, he composed himself for his departure; and calling upon Dr. Birch to give him the holy sacrament, he desired his children to take it with him, and made an earnest declaration of his faith in Christianity. It now appeared what part of his conversation with the great could be remembered with delight. He related, that being present when the duke of Buckingham talked profanely before king Charles, he said to him, "My Lord, I am a great deal older than your Grace, and have, I believe, heard more arguments for Atheism than ever your Grace did; but I have lived long enough to see there is nothing in them; and so I hope your Grace will."

He died October 21, 1687, and was buried at Beaconsfield, with a monument erected by his son's executors, for which Rymer wrote the inscriptions on four sides. He left several children by his second wife; of whom, his daughter was married to Dr. Birch. Benjamin, the eldest son, was disinherited, and sent to New Jersey as wanting common understanding. Edmund, the second son, inherited the estate, and represented Agmondesham in parliament, but at last turned Quaker. William, the third son, was a merchant in London. Stephen, the fourth, educated at New college, Oxford, was an able civilian, and died Feb. 22, 1707, while the articles for the union of the British kingdoms, which he had contributed to frame and improve, were under parliamentary consideration. There is said to have been a fifth, but we have no account of him. ● Waller's descendants still reside at Beaconsfield, in the greatest affluence.

The character of Waller, both moral and intellectual, has been drawn by Clarendon, to whom he was familiarly known, with nicety, which certainly none to whom he was not known can presume to emulate. "Edmund Waller," says that excellent historian, "was born to a very fair

estate, by the parsimony or frugality of a wise father and mother; and he thought it so commendable an advantage, that he resolved to improve it with the utmost care, upon which in his nature he was too much intent; and, in order to that, he was so much reserved and retired, that he was scarcely ever heard of till by his address and dexterity he had gotten a very rich wife in the city, against all the recommendation, and countenance, and authority, of the court, which was thoroughly engaged on the behalf of Mr. Crofts; and which used to be successful in that age against any opposition. He had the good fortune to have an alliance and friendship with Dr. Morley, who had assisted and instructed him in the reading many good books, to which his natural parts and promptitude inclined him, especially the poets; and, at the age when other men used to give over writing verses (for he was near thirty years of age when he first engaged himself in that exercise, at least that he was known to do so), he surprized the town with two or three pieces of that kind; as if a tenth Muse had been newly born to cherish drooping poetry. The doctor at that time brought him into that company which was most celebrated for good conversation; where he was received and esteemed with great applause and respect. He was a very pleasant discourser, in earnest and in jest; and therefore very grateful to all kind of company, where he was not the less esteemed for being very rich. He had been even nursed in parliaments, where he sat when he was very young; and so, when they were resumed again (after a long intermission), he appeared in those assemblies with great advantage; having a graceful way of speaking, and by thinking much upon several arguments (which his temper and complexion, that had much of melancholic, inclined him to) he seemed often to speak upon the sudden, when the occasion had only administered the opportunity of saying what he had thoroughly considered, which gave a great lustre to all he said, which yet was rather of delight than weight. There needs no more be said to extol the excellence and power of his wit, and pleasantness of his conversation, than that it was of magnitude enough to cover a world of very great faults; that is, so to cover them that they were not taken notice of to his reproach; viz. a narrowness in his nature to the lowest degree; an abjectness and want of courage to support him in any virtuous undertaking; an insinuating and servile flattery, to

the height the vainest and most imperious nature could be contented with; that it preserved and won his life from those who were most resolved to take it, and on an occasion in which he ought to have been ambitious to have lost it; and then preserved him again from the reproach and contempt that was due to him for so preserving it, and for vindicating it at such a price, that it had power to reconcile him to those whom he had most offended and provoked; and continued to his old age with that rare felicity, *that his company was acceptable when his spirit was odious; and he was at least pitied, where he was most detested.*"

Such is the account of Clarendon; on which it may not be improper, says Dr. Johnson, to make some remarks. "He was very little known till he had obtained a rich wife in the city." He obtained a rich wife about the age of three-and-twenty; an age, before which few men are conspicuous much to their advantage. He was known, however, in parliament and at court; and, if he spent part of his time in privacy, it is not unreasonable to suppose that he endeavoured the improvement of his mind as well as of his fortune. That Clarendon might misjudge the motive of his retirement is the more probable, because he has evidently mistaken the commencement of his poetry, which he supposes him not to have attempted before thirty. As his first pieces were perhaps not printed, the succession of his compositions was not known; and Clarendon, who cannot be imagined to have been very studious of poetry, did not rectify his first opinion by consulting Waller's book. Clarendon observes also, that he was introduced to the wits of the age by Dr. Morley; but the writer of his Life relates that he was already among them, when, hearing a noise in the street, and inquiring the cause, they found a son of Ben Jonson under an arrest. This was Morley, whom Waller set free at the expence of 100*l.* took him into the country as director of his studies, and then procured him admission into the company of the friends of literature. But of this fact, says Johnson, Clarendon had a nearer knowledge than the biographer, and is therefore more to be credited.

Of the laxity of his political principles, and the weakness of his resolution, he experienced the natural effect, by losing the esteem of every party. From Cromwell he

had only his recall ; and from Charles the Second, who delighted in his company, he obtained only the pardon of his relation Hampden, and the safety of Hampden's son. As far as conjecture can be made from the whole of his writing, and his conduct, he was habitually and deliberately a friend to monarchy. His deviation towards democracy proceeded from his connection with Hampden, for whose sake he prosecuted Crawley with great bitterness ; and the invective which he pronounced on that occasion was so popular, that twenty thousand copies are said by his biographer to have been sold in one day. It is confessed that his faults still left him many friends, at least many companions. His convivial power of pleasing is universally acknowledged ; but those who conversed with him intimately, found him not only passionate, especially in his old age, but resentful ; so that the interposition of friends was sometimes necessary. His wit and his poetry naturally connected him with the polite writers of his time : he was joined with lord Buckhurst in the translation of Corneille's Pompey ; and is said to have added his help to that of Cowley in the original draught of the Rehearsal.

The care of his fortune, which Clarendon imputes to him in a degree little less than criminal, was either not constant or not successful ; for, having inherited a patrimony of three thousand five hundred pounds a year in the time of James the First, and augmented it at least by one wealthy marriage, he left, about the time of the revolution, an income of not more than twelve or thirteen hundred ; which, when the different value of money is reckoned, will be found perhaps not more than a fourth part of what he once possessed. Of this diminution, part was the consequence of the gifts which he was forced to scatter, and the fine which he was condemned to pay at the detection of his plot ; and if his estate, as is related in his Life, was sequestered, he had probably contracted debts when he lived in exile ; for we are told, that at Paris he lived in splendor, and was the only Englishman, except the lord St. Alban's, that kept a table. His unlucky plot compelled him to sell a thousand a year ; of the waste of the rest there is no account, except that he is confessed by his biographer to have been a bad economist. He seems to have deviated from the common practice ; to have been a hoarder in his first years, and a squanderer in his last.

Of his course of studies, or choice of books, nothing is known more than that he professed himself unable to read Chapman's translation of Homer without rapture. His opinion concerning the duty of a poet is contained in his declaration, that "he would blot from his works any line, that did not contain some motive to virtue." For his merit as a poet, we may refer with confidence to Johnson, whose life of Waller we have generally followed in the preceding sketch, and on which he appears to have bestowed more than usual pains, and is in his facts more than usually accurate. English versification, it is universally allowed, is greatly indebted to Waller, and he is every where elegant and gay. To his contemporaries he must have appeared more rich in invention, than modern critics are disposed to allow, because, as Johnson observes, they have found his novelties in later books, and do not know or inquire who produced them first. Dr. Warton thinks it remarkable that Waller never mentions Milton, whose *Comus*, and smaller poems, preceded his own; and he accounts for this by Milton's poetry being unsuitable to the French taste on which Waller was formed *.

From Aubrey, quoted in the preceding notes, we may

* Some light is thrown on this subject by bishop Atterbury, who was the editor of the edition of Waller's *Poems* printed in 1690, and speaks thus in the preface :

"Waller commends no poet of his times that was in any degree a rival to him, neither Denham, nor Cowley, nor Dryden, nor Fairfax himself, to whose versification he owes so much, and upon whose turn of verse he founded his own. Sir John Suckling he writes against, and seems pleased in exposing the many false thoughts there are in his copy of verses "Against Fruition;" and, besides, he well knew the advantage he had of sir John; particularly in that sort of verse and manner of writing. He has copies in praise of the translator of *Giadius*, Mr. Wase (I think), sir William Davenant, Mr. Sandys, and Mr. Evelyn: he knew their reputation would not hurt his own. Ben Jonson and Fletcher he commends in good earnest; their dramatic works gave him no pain; that sort of writing he never pretended to. Denham's high compliment to Waller in his "*Cooper's Hill*" deserved some return.

"Mr. Waller has praised Chaucer, and borrowed a fine allusion to prince Arthur's Shield, and the name of *Glouiana*, from Spenser; but he was not much conversant in or beholding to either. Milton's *Poem* came not forth till Mr. Waller was above sixty years old, and, as I suppose, he had no taste for his manner of writing.

"There are but few things in Waller that shew his acquaintance with the Latin; fewer still that would make one think him acquainted with the Greek poets. Somewhat of the *Mythology* he knew; but that might be no deeper than Ovid's *Metamorphoses*. Some allusions to several parts of the *Æneid*, the story of it I mean, for as to the language he has copied little of it. Had he been a perfect master of Virgil, his Latin phrase would have crept every where into Waller's English; as we see it does in Dryden's writings (who yet was far from being a perfect master of him). As for his *cloud-compelling*, and two or three more compound words, I believe he went not to the original for them, but to some translation, perhaps Chapman's."

select a few more particulars of Waller. Speaking of his plot, he says, "He had much ado then to save his life; and in order to it, sold his estate; in Bedfordshire, about 1300*l.* per ann. to Dr. Wright, M. D. for 10,000*l.* (much under value) which was procured in twenty-four time, or else he had been hanged. With this money he bribed the House, which was the first time a House of Commons was ever bribed." "His intellectuals are very good yet (1680); but he growes feeble. He is somewhat above a middle stature; thin body, not at all robust: fine thin skin, his face somewhat of an *olivaster*: his hayre frized, of a brownish colour; full eie, popping out and workinge, ovall faced, his forehead high and full of wrinkles. His head but small, braine very hott, and apt to be cholerique: *Quanto doctius, eo iracundior.* CIC. He is somewhat magisteriall, and hath received a great mastership of the English language. He is of admirable elocution, and graceful, and exceeding ready."—"Notwithstanding his great witt and maisteresse in rhetorique, &c. he will oftentimes be guilty of misspelling in English. He writes a lamentable hand, as bad as the scratching of a hen."¹

WALLER (SIR WILLIAM), an eminent parliamentary general, was born in 1597. He was descended, as well as the preceding poet, from the ancient family of the Wallers of Spendhurst, in the county of Kent; and received at Magdalen-hall and Hart-hall, Oxford, his first education, which he afterwards completed at Paris. He began his military career in the service of the confederate princes against the emperor, in which he acquired the reputation of a good soldier, and upon his return home, was distinguished with the honour of knighthood. He was three times married; first to *Jaue*, daughter and heiress of sir Richard Reynell, of Ford in Devonshire, by whom he had one daughter, Margaret, married to sir William Courtenay of Powderham castle, ancestor of the present lord viscount Courtenay; secondly, to the lady Anne Finch, daughter of the first earl of Winchelsea, by whom he had one son, William, who was afterwards an active magistrate for the county of Middlesex, and a strenuous opposer of all the measures of king Charles the Second's government; and

¹ Fenton's Life.—Johnson's Poets.—Biog. Brit.—Letters by Eminent Persons.—Burnet's own Times.—Clarendon's Life and History.—Noble's Memoirs of Cromwell, vol. II. p. 66.

one daughter, Anne, married to sir Philip Harcourt, from whom is descended the present earl of that name. Of the family of sir William's third wife, we are not informed.

Sir William Waller was elected a member of the long parliament for Andover; and having suffered under the severity of the star-chamber, on the occasion of a private quarrel with one of his wife's relations, as well as imbibed in the course of his foreign service early and warm prejudices in favour of the presbyterian discipline, he became a determined opponent of the court. While employed at the head of the parliamentary forces, under the earl of Essex, he was deputed to the command of the expedition against Portsmouth, when colonel Goring, returning to his duty, declared a resolution of holding that garrison for his majesty. In this enterprise, sir William conducted himself with such vigour and ability, that he reduced the garrison in a shorter time and upon better terms than could have been expected; and afterwards obtained the direction of several other expeditions, in which he likewise proved remarkably successful. After many signal advantages, however, he sustained some defeats by the king's forces, particularly at Roundway Down near the Devizes, and at Cropredy-bridge in Oxfordshire. On each of those occasions, the blame was thrown by him on the jealousy of other officers; and neither the spirit nor the judgment of his own operations were ever questioned. The independents, who were becoming the strongest party, both in the army and the parliament, had wished him to become their general, on terms which, either from conscience or military honour, he could not comply with. By the famous self-denying ordinance he was removed from his command, but still maintained so great an influence and reputation in the army, as rendered him not a little formidable to the rising party; and he was thenceforth considered as a leader of the presbyterians against the designs of the independents. He was one of the eleven members impeached of high treason by the army. This forced him to withdraw for some time; but he afterwards resumed his seat in parliament, until, in 1648, with fifty others, he was expelled by the army, and all of them committed to different prisons, on suspicion of attachment to the royal cause. He was afterwards committed to custody on suspicion of being engaged in sir George Booth's insurrection, in Aug. 1658, but in November was released upon bail.

In Feb. 1659 he was nominated one of the council of state, and was elected one of the representatives of Middlesex, in the parliament which began April 25, 1660. He died at Osterley-park in Middlesex, Sept. 19, 1668, and was buried in the chapel in Tothill-street, Westminster. Mr. Seward very erroneously says he was buried in the Abbey-church at Bath. It is his first wife who was buried there, but there is a monumental statue of sir William, as well as of the lady, which perhaps occasioned the mistake. There is a tradition that when James II. visited the Abbey, he defaced the nose of sir William upon this monument, which Mr Warner in his "History of Bath" allows to be defaced, but Mr Seward asserts that "there appear at present no traces of any disfigurement." Of a circumstance so easily ascertained, it is singular there should be two opinions. Anthony Wood gives, as the literary performances of sir William Waller, some of his letters and dispatches respecting his victories, but the only article which seems to belong to that class is his "Divine meditations upon several occasions; with a daily directory," Lond. 1680, 8vo. These were written during his retirement, and give a very faithful picture of his honest sentiments, and of his frailties and failings. Wood also mentions his "Vindication for taking up arms against the king," left behind in manuscript, in which state it remained until 1793, when it was published under the title of "Vindication of the Character and Conduct of sir William Waller, knight; commander in chief of the parliament forces in the West: explanatory of his conduct in taking up arms against king Charles I. Written by himself. And now first published from the original manuscript. With an introduction by the editor," 8vo. The MS. came from one of the noble families descended from him. It appears to be written with great sincerity, as well as precision, and contains many interesting particulars, relative to the democratical parties which struggled for superiority after the king had fallen into their power. The style seems to bear a stronger resemblance to that of the age of James the First, or his immediate predecessor, than to the mode of composition generally practised in England about the middle of the last century. If any thing can confirm the declaration that sir William was actuated solely by disinterested motives, it is the veneration which he professes to entertain for the constitution of his country. He avows himself a sincere friend

to the British form of government, consisting of king, lords, and commons; and it appears, that, from the beginning, his imputed apostacy from the cause of public freedom, or rather of democratical tyranny, ought justly to be ascribed to the cabals of the republican leaders, and not to any actual change which had ever taken place in his own sentiments. The volume, indeed, is not only valuable as an ingenuous and explicit vindication, but as a composition abounding with shrewd observations, and rendered interesting by the singular manner, as well as the information of the author, who seems to have been no less a man of vivacity and good sense, than of virtue and learning.¹

WALLIS (JOHN), an eminent English mathematician, was born Nov. 23, 1616, at Ashford in Kent, of which place his father of the same names was then minister*, but did not survive the birth of this his eldest son above six years. He was now left to the care of his mother, who purchased a house at Ashford for the sake of the education of her children, and placed him at school there, until the plague, which broke out in 1625, obliged her to remove him to Ley Green, in the parish of Tenterden, under the tuition of one James Movat or Mouat, a native of Scotland, who instructed him in grammar. Mr. Movat, says Dr. Wallis, "was a very good schoolmaster, and his scho-

* Mr. Wallis was son of Robert and Ellen Wallis of Thingdon (or, as it is usually pronounced, Eyenden) in the county of Northampton, and was born there in January 1587, and baptized the 18th of that month. He was educated in Trinity college in Cambridge, where he took the degrees of B. A. and M. A. and about the same time entered into holy orders, in the reign of queen Elizabeth. Toward the end of that queen's reign he was made minister of Ashford, a market-town in Kent, where he continued the remainder of his life in great esteem and reputation, not only in that town and parish, but with the clergy, gentry, and nobility, round about. "He was," says Dr. Wallis, "a pious, prudent, learned, and orthodox divine, an eminent and diligent preacher; and with his prudent carriage kept that great town in very good order, and promoted piety to a great degree. Beside his preaching twice on the Lord's Day,

and other occasional sermons, and his catechising and otherwise instructing the younger sort, he did, with some of the most eminent neighbouring ministers, maintain a week-day lecture, on Saturday, their market-day; which was much frequented, beside a numerous auditory of others, by very many of the neighbour-ministers, the justices of the peace, and others of the gentry; who after sermon did use to dine at an ordinary, and there confer, as there was occasion, about such affairs as might concern the welfare and good government of that town and the parts adjacent, wherein they were respectively concerned." He died at Ashford November 30, and was buried December 3, 1622. By his wife Joanna, daughter of Henry and Sarah Chapman of Godmersham in Kent, he had three sons: John, the eldest, the subject of this article, Henry and William; and two daughters, Sarah and Ellen.

¹ Ath. Ox. vol. II.—Vindication of Sir W. Waller.—Critical Review, 1793,

lar I continued for divers years, and was by him well grounded in the technical part of grammar, so as to understand the rules and the grounds and reasons of such rules, with the use of them in such authors, as are usually read in grammar-schools: for it was always my affectation even from a child, in all parts of learning or knowledge, not merely to learn by rote, which is soon forgotten, but to know the grounds or reasons of what I learn, to inform my judgment as well as furnish my memory, and thereby make a better impression on both." In 1630 he lost this instructor, who was engaged to attend two young gentlemen on their travels, and would gladly have taken his pupil Wallis with them; but his mother not consenting on account of his youth, he was sent to Felsted school in Essex, of which the learned Mr. Martin Holbeach was then master. During the Christmas holidays in 1631, he went home to his mother at Ashford, where finding that one of his brothers had been learning to cypher, he was inquisitive to know what that meant, and applying diligently was enabled to go through all the rules with success, and prosecuted this study at spare hours on his return to Felsted, where also he was instructed in the Latin, Greek, and Hebrew tongues, and in the rudiments of logic, music, and the French language.

In 1632 he was sent to Cambridge, and admitted of Emanuel college, under the tuition first of Mr. Anthony Burgess, afterwards rector of Sutton Colfield; next of Thomas Horton, afterwards master of Queen's college, and lastly of the celebrated Benjamin Whichcot. It is not improbable that he had his divinity from the first two, and somewhat of his style from the last of these tutors. At his first entrance upon academical studies, he was reconciled to having staid a year or two longer at school than appeared necessary, or than he liked, since he found that owing to the knowledge he had accumulated in that time, he was now able to keep pace with those who were some years his seniors. "I found," he says, "that beside the improvement of what skill I had in Latin, Greek, and Hebrew languages (which I pursued with diligence) and other philologic studies, my first business was to be the study of logic. In this I soon became master of a syllogism, as to its structure and the reason of its consequences, however cryptically proposed, so as not easily to be imposed on by fallacious or false syllogisms, when I was to answer or defend;

and to manage an argument with good advantage, when I was to argue or oppose; and to distinguish ambiguous words or sentences, as there was occasion; and was able to hold pace with those, who were some years my seniors, and had obtained the reputation of a good disputant. And indeed I had the good hap all along, both at school and in the university, to be reputed (if not equal) not much inferior to those of the best of my rank. From logic I proceeded to ethics, physics, and metaphysics (consulting the schoolmen on such points), according to the methods of philosophy then in fashion in that university. And I took into the speculative part of physic and anatomy, as parts of natural philosophy; and, as Dr. Glisson (then public professor of physic in that university) hath since told me, I was the first of his sons, who, in a public disputation, maintained the circulation of the blood, which was then a new doctrine, though I had no design of practising physic. And I had then imbibed the principles of what they now call the new philosophy; for I made no scruple of diverting from the common road of studies then in fashion to any part of useful learning; presuming that knowledge is no burthen; and, if of any part thereof I should afterwards have no occasion to make use, it would at least do me no hurt; and what of it I might or might not have occasion for, I could not then foresee. On the same account I diverted also to astronomy and geography, as parts of natural philosophy, and to other parts of mathematics; though at that time they were scarce looked upon with us as academical studies then in fashion. As to divinity, on which I had an eye from the first, I had the happiness of a strict and religious education all along from a child. Whereby I was not only preserved from vicious courses, and acquainted with religious exercises, but was early instructed in the principles of religion and catechetical divinity, and the frequent reading of scripture and other good books, and diligent attendance on sermons: and whatever other studies I followed, I was careful not to neglect this: and became timely acquainted with systematic and polemic divinity, and had the repute of a good proficient therein." The length of this extract we trust will be excused, as it is but seldom we attain that interesting part of biography, the progress of early studies.

Soon after his admittance into Emanuel college, he was chosen of the foundation, and admitted a scholar of the

house, but by the statutes he was incapable of a fellowship, it being provided that there should not be more than one fellow of the same county at the same time, and there was already one of the county of Kent, Mr. Wellar, who continued in the college long after Mr. Wallis left it. Wallis, however, was so highly esteemed by the society, that when he declared his design of leaving the college, Dr. Richard Holdsworth, then master, and the fellows, had a consultation about founding a new fellowship on his account, that he might not remove from them. But the times growing confused, there was no room for executing such a design, and Mr. Wallis removed to Queen's college in Cambridge, where he was chosen fellow, and continued so, till by his marriage he vacated his fellowship. In Hilary term 1636-7, he took the degree of bachelor of arts, and about four years after that of master; and then removed to Queen's, probably in consequence of the interest of Dr. Horton, his former tutor, and now master of that college.

Being designed for the church, he had studied divinity with great care, and now was admitted to holy orders by Dr. Walter Curle, bishop of Winchester. In 1641 he left college to be chaplain to sir William Darley, at Bustramb in Yorkshire. In the following year he acted in the same capacity to lady Vere, widow of sir Horatio Vere. It was during her occasional residence in London that he was enabled to discover his surprising talent in decyphering; and as this had an important effect on his future life and fame, it may be necessary to give his own account of the discovery. "About the beginning of our civil wars, in the year 1642, a chaplain of sir William Waller's, one evening as we were sitting down to supper at the lady Vere's in London, with whom I then dwelt, shewed me an intercepted letter written in cypher. He shewed it me as a curiosity (and it was indeed the first thing I had ever seen written in cyphers), and asked me, between jest and earnest, whether I could make any thing of it; and he was surprized, when I said, upon the first view, perhaps I might, if it proved no more but a new alphabet. It was about ten o'clock, when we rose from supper. I then withdrew to my chamber to consider it; and by the number of different characters therein (not above 22 or 23) I judged, that it could not be more than a new alphabet, and in about two hours time, before I went to bed, I had decyphered it; and I sent a copy of it so decyphered the next morning to

him from whom I had it. And this was my first attempt at decyphering. This unexpected success on ~~an easy cypher~~ was then looked upon as a great matter; and I ~~was some-~~ while after pressed to attempt one of another nature, which was a letter of Mr. secretary Windebank, then in France, to his son in England, in a cypher hard enough, and not unbecoming a secretary of state. It was in numeral figures, extending in number to above seven hundred, with many other characters intermixed; but not so hard as many that I have since met with. I was backward at first to attempt it, and after I had spent some time upon it, threw it by as desperate; but after some months resumed it again, and had the good hap to master it. Being encouraged by this success beyond expectation, I afterwards ventured on many others, some of more, some of less difficulty; and scarce missed of any that I undertook for many years, during our civil wars, and afterwards. But of late years the French methods of cypher are grown so intricate beyond what it was wont to be, that I have failed of many, tho' I have mastered divers of them. Of such decyphered letters there be copies of divers remaining in the archives of the Bodleian library in Oxford, and many more in my own custody, and with the secretaries of state." The copies of decyphered letters, mentioned by Dr. Wallis to be in the archives of the Bodleian library, were repositied by him there in 1653, and are in the doctor's own hand-writing, with a memorandum at the beginning, to this purpose: "A collection of several letters and other papers, which were at several times intercepted, written in cypher, decyphered by John Wallis, professor of geometry in the university of Oxford; given to the public library there," anno domini 1653. This part of our author's skill gave him afterwards no small trouble, and might possibly have been of very bad consequences to him, had he not had some friends in power, particularly the earl of Clarendon and sir Edward Nicholas secretary of state, who valued him for his great learning and integrity, and were sensible of his affection for the royal family, and his loyalty to the king, and the many good services he had done his majesty before the restoration. The doctor's enemies soon after the restoration endeavoured to represent him as an avowed enemy to the royal family; and to prove this they reported, that he had during the civil wars decyphered king Charles I.'s letters taken in his cabinet at Naseby; and that the letters so de-

cyphered by him were to be seen in the books of cyphers, which our author had given to the university. This report being revived upon the accession of king James II. to the crown, the doctor wrote a letter in his own vindication to his great friend Dr. John Fell, bishop of Oxford, dated April 8, 1685; which was as follows:

“ My Lord,

“ I understand there have of late been complaints made of me, that I decyphered the late king's letters, meaning those taken in the late king's cabinet at Naseby-fight, and after printed. As to this, without saying any thing, whether it be now proper to repeat what was done above forty years ago, the thing is quite otherwise. Of those letters and papers (whatever they were) I never saw any one of them but in print; nor did those papers, as I have been told, need any decyphering at all, either by me or any body else, being taken in words at length just as they were printed, save that some of them were, I know not by whom, translated out of French into English. 'Tis true, that afterwards some other letters of other persons, which had been occasionally intercepted, were brought to my hands; some of which I did decypher, and some of them I did not think fit to do, to the displeasing of some, who were then great men. And I managed my selfe in that whole business by such measures, as your lordship, I think, would not bee displeased with. I did his majesty who then was (king Charles the first) and his friends many good offices, as I had opportunity both before and after that king's death; and ventured farther to do them service; than perhaps some of those, who now complaine of mee, would have had the courage to do, had they been in my circumstances. And I did to his late majesty, k. Charles the second, many good services both before and since his restauration, which himselfe has been pleased divers times to profess to mee with great kindnes. And if either my lord chancellor Clarendon, or Mr. secretary Nicholas, or his late majesty, were now alive, they would give mee a very different character from what, it seemes, some others have done. And I thinke his majesty that now is knowes somewhat of it, and some other persons of honour yet alive, &c.”

In our authorities are other proofs of his innocence in this matter; but we presume it cannot be denied that he had been of service to the republican government by this peculiar talent. He had always joined with them, and in 1653 he had

the sequestered living of St. Gabriel, Fenchurch-street, granted to him. The same year he published in 4to, "Truth tried; or, Animadversions on the Lord Brooke's 'Treatise of the nature of Truth'." His mother dying this year, he became possessed of a handsome fortune. In 1644 he was appointed one of the scribes or secretaries to the assembly of divines at Westminster, to whose conduct and views he gives a very different colouring from what we meet with in most of the publications of that time. "The parliament," he asserts, "had a great displeasure against the order of bishops, or rather not so much against the order, as the men, and against the order for their sakes; and had resolved upon the abolition of episcopacy as it then stood, before they were agreed what to put instead of it; and did then convene this assembly to consult of some other form to be suggested to the parliament, to be by them set up, if they liked it, or so far as they should like it. The divines of this assembly were, for the generality of them, conformable, episcopal men, and had generally the reputation of pious, orthodox, and religious protestants; and (excepting the seven independents, or, as they were called dissenting brethren) I do not know of any non-conformist among them as to the legal conformity then required. Many of them were professedly episcopal, and, I think, all of them so episcopal, as to account a well-regulated episcopacy to be at least allowable, if not desirable and advisable; yet so as they thought the present constitution capable of reformation for the better. When I name the divines of this assembly, I do not include the Scots commissioners, who, though they were permitted to be present there, and did interpose in the debates, as they saw occasion, yet were no members of that assembly, nor did vote with them, but acted separately in behalf of the church of Scotland, and were zealous enough for the Scots presbytery, but could never prevail with the assembly to declare for it. On the other hand, the independents were against all united church government of more than one single congregation, holding that each single congregation, voluntarily agreeing to make themselves a church, and choose their own officers, were of themselves independent, and not accountable to any other ecclesiastical government, but only the civil magistrate, as to the public peace; admitting indeed that messengers from several churches might meet to consult in common, as there might

be occasion, but without any authoritative jurisdiction. Against these, the rest of the assembly was unanimous, (and the Scots commissioners with them) that it was lawful by the word of God for divers particular congregations (beside the inspection of their own pastor and other officers) to be united under the same common government; and such communities to be further subordinate to provincial and national assemblies; which is equally consistent with episcopal and presbyterian principles. But whether with or without a bishop or standing president of such assemblies, was not determined or debated by them. When any such point chanced to be suggested, the common answer was, that this point was not before them, but was precluded by the ordinance by which they sat; which did first declare the abolition of episcopacy (not refer it to their declaration), and they only to suggest to the parliament somewhat in the room of that so abolished. And this is a true account of that assembly as to this point (and when as they were called presbyterians, it was not in the sense of anti-episcopal, but anti-independents), which I have the more largely insisted on, because there are not many now living who can give a better account of that assembly than I can. To this may be objected their agreement to the covenant, which was before I was amongst them. But this, if rightly understood, makes nothing against what I have said. The covenant, as it came from Scotland, and was sent from the parliament to the assembly, seemed directly against all episcopacy, and for setting up the Scots presbytery just as among them. But the assembly could not be brought to assent to it in those terms, being so worded as, to preserve the government of the church of Scotland, and to reform that of England, and so to reduce it to the nearest uniformity. But before the assembly could agree to it, it was thus mollified, to preserve that of Scotland (not absolutely, but) against the common enemy; and to reform that of England (not so as it is in Scotland, but) according to the word of God, and the example of the best reformed churches; and to endeavour the nearest uniformity; which might be as well by reforming that of Scotland, as that of England, or of both. And whereas the covenant, as first brought to them, was against popery, prelacy, heresy, schism, profaneness, &c. they would by no means be persuaded to admit the word prelacy, as thus standing absolute. For though they thought the English episcopacy, as it then

stood, capable of reformation for the better in divers things, yet to engage indefinitely against all prelacy, they would not agree. After many days debate on this point (as I understood from those who were then present) some of the parliament, who then pressed it, suggested this expedient, that by prelacy they did not understand all manner of episcopacy or superiority, but only the present episcopacy, as it now stood in England, consisting of archbishops, bishops, and their several courts and subordinate officers, &c. And that if any considerable alteration were made in any part of this whole frame, it was an abolition of the present prelacy, and as much as was here intended in these words; and that no more was intended but a reformation of the present episcopacy in England. And in pursuance of this it was agreed to be expressed with this interpretation; prelacy, that is, church government by archbishops, bishops, their chancellors and commissaries, deans, deans and chapters, arch-deacons, and all other ecclesiastical officers depending on that hierarchy. And with this interpretation at length it passed; and the Scots commissioners in behalf of their church agreed to those amendments. I know some have been apt to put another sense upon that interpretation; but this was the true intendment of the assembly, and upon this occasion."

Some of these sentiments belong not only to the assembly, but to our author; and, as he retained them to the last, were probably the cause of his having so little preferment afterwards when he was a favourite at court, and much employed as a decypherer.

In March of this year, 1644, he married Susanna, daughter of John and Rachel Glyde of Northiam, Northamptonshire. In 1645, the weekly meetings, which gave birth to the Royal Society, being proposed, he attended them along with Dr. John Wilkins (afterwards bishop of Chester), Dr. Jonathan Goddard, Dr. George Ent, Dr. Glisson, Dr. Merret, doctors in physic, Mr. Samuel Foster, then professor of astronomy at Gresham college, Theodore Haak, a German of the palatinate, and then resident in London, who is said to have first suggested those meetings, and many others. These meetings were held sometimes at Dr. Goddard's lodgings in Wood-street, sometimes in Cheapside, and sometimes at Gresham college, or some place near adjoining.

In 1647, he happened to meet with Oughtred's "Clavis," of which he made himself master in a few weeks, and dis-

covered a new method of resolving cubic equations, which he communicated to Mr. Smith, professor of mathematics at Cambridge, with whom he held a literary correspondence upon mathematical subjects for some years. The Independents having now acquired the superiority, our author joined with some other ministers of London, in subscribing a paper, entitled "A testimony to the truth of Jesus Christ, and to the solemn league and covenant: as also against the errors, heresies, and blasphemies of these times, and the toleration of them." Not long after this, he exchanged *St. Gabriel Fenchurch-street*, for *St. Martin's Ironmonger-lane*; and in 1648, subscribed, as minister of that church, to the remonstrance against putting the king to death; and to a paper entitled "A curious and faithful representation of the judgments of ministers of the Gospel within the province of London, in a letter from them to the General and his Council of War." Dated Jan. 17, 1648.

Notwithstanding this opposition to the ruling powers, he was in June following appointed by the parliamentary visitors, Savilian professor of geometry at Oxford, in room of Dr. Peter Turner, who was ejected; and now quitting his church, he went to that university, entered of Exeter college, and was incorporated master of arts. Acceptable as this preferment was, he was not an inattentive observer of the theological disputes of the time; and when Baxter published his "Aphorisms of Justification and the Covenant," our author published some animadversions on them, which Baxter acknowledged were very judicious and moderate. Before the end of this year, Wallis, in perusing the mathematical works of Torricelli, was particularly struck with what he found there of Cavalleri's method of indivisibles, this being the first time he had heard or seen any thing of that method, and conceived hopes of attaining by it some assistance in the problem concerning the quadrature of the circle. He accordingly spent a very considerable time in studying it, but found some insuperable difficulties, which, with what he had accomplished, he communicated to Mr. Seth Ward, then Savilian professor of astronomy, Rook, professor of astronomy at Gresham college, and Christopher Wren, then fellow of All Souls, and several other eminent mathematicians at that time in Oxford, but not meeting with the assistance he wished, he desisted from the farther pursuit.

In 1653, he published a grammar of the English tongue, for the use of foreigners in Latin, under this title: "*Grammatica Linguae Anglicanae, cum Tractatu de Loquela seu Sonorum Formatione*," in 8vo. In the piece "*De Loquela*," &c. he tells us, that "he has philosophically considered the formation of all sounds used in articulate speech, as well of our own as of any other language that he knew; by what organs, and in what position, each sound was formed; with the nice distinctions of each, which in some letters of the same organ are very subtle: so that by such organs, in such position, the breath issuing from the lungs will form such sounds, whether the person do or do not hear himself speak." This we shall find he afterwards endeavoured to turn to an important practical use. In 1654, he was admitted to the degree of D.D. after performing the regular exercise, which he printed afterwards, and in August of that year, made some observations on the solar eclipse, which happened about that time. About Easter, 1655, the proposition in his "*Arithmetica Infinitorum*," containing the quadrature of the circle, being printed, he sent it to Mr. Oughtred; and soon after, in the same year, he published that treatise in 4to, dedicated to the same eminent mathematician. To this he prefixed a treatise on conic sections, which he set in a new light, considering them as absolute planes, constituted of an infinite number of parallelograms, without any relation to the cone, and demonstrated their properties from his new method of infinites.

About the same time, Hobbes published his "*Elementorum Philosophiæ sectio prima, de corpore*," in which he pretended to give an absolute quadrature of the circle. This pretence Dr. Wallis confuted the same year, in a Latin tract, entitled "*Elenchus Geometriæ Hobbianæ*;" which being written with some asperity, so provoked Hobbes, that in 1656 he published it in English, with the addition of what he called "*Six Lessons to the Professors of Mathematics in Oxford*," 4to. Upon this Dr. Wallis wrote an answer in English, entitled, "*Due Correction for Mr. Hobbes; or, School Discipline for not saying his Lessons right*," 1656, in 8vo; to which Mr. Hobbes replied in a pamphlet, with the title of "*ΣΤΙΜΑΙ, &c. or, Marks of the absurd Geometry, Rural Language, Scottish Church Politics, and Barbarisms, of John Wallis*," &c. 1657, 4to. This was immediately rejoined to by Dr. Wallis in "*Hob-*

biani Puncti Dispunctio," 1657; and here this controversy seems to have ended at this time: but four years after, 1661, Mr. Hobbes printed "*Examinatio & emendatio Mathematicorum hodiernorum, in sex Dialogis*;" which occasioned Dr. Wallis to publish, the next year, "*Hobbius Heautontimorumenos*," in 8vo, addressed to Mr. Boyle. Although Dr. Wallis was universally allowed to have the best of the argument in this controversy, Hobbes being notoriously deficient in mathematical science, yet none of his answers to Hobbes were inserted in the collection of his mathematical works, published in 1699, 3 vols. fol. because, as he says himself, he had no inclination to trample on the ashes of the dead, although it was his duty to expose the fallacious reasoning of Hobbes when alive*.

In 1656 he published a work on the angle of contact, in which he exposes the opinion of Peletarius. In the following year, having completed his plan of lectures, he published the whole, in two parts, under the title of "*Mathesis Universalis, sive Opus Arithmeticum*." While this was in the press, he received a challenge from Mr. Fermat of Toulouse, which engaged him in an epistolary dispute with that gentleman, as well as with Mr. Frenicle of Paris. The problem was "*Invenire cubum, qui additis omnibus suis partibus aliquotis conficiat quadratum*." This challenge had been sent by Fermat to Frenicle, Schooten, and Huygens. Dr. Wallis sent a solution of it before the end of March, which being objected to both by Frenicle and Fermat, occasioned a dispute which was carried on this year and part of the next, after which both these gentlemen acknowledged the sufficiency of Wallis's solution, with the encomium of being the greatest mathematician in Europe. Wallis, however, having heard that Frenicle was about to publish the correspondence, and being, from some circumstances in his conduct, a little suspicious of misrepresentation, requested sir Kenelm Digby, then at Paris, through whose hands the whole had passed, to give his consent to the publication of it by the doctor himself, which being readily granted, it appeared in 1658, under the title of "*Commercium Epistolicum*."

In the same year, on the death of Dr. Gerard Langbaine, Dr. Wallis was chosen to succeed him in the place of

* See an amusing account of this controversy in Mr. D'Israeli's "*Quarrels of Authors*," vol. II.

"Custos Archivorum" to the university. But he was not elected to this office without some struggle. Dr. Richard Zouch, a learned civilian, who, as his friend Mr. Henry Stubbe represents the case, had been an assessor in the vice chancellor's court for thirty years and more, and was well versed in the statutes, liberties, and privileges of the University, stood in opposition to our author. But the election being carried for Dr. Wallis, provoked Mr. Stubbe, a great admirer of Mr. Hobbes, to publish a pamphlet entitled, "The Savilian Professor's Case stated:" London, 1658, in 4to. Dr. Wallis replied to this; and Mr. Stubbe republished his case with enlargements, and a vindication of it against the exceptions of Dr. Wallis. Anthony Wood, who is inveterately prejudiced against Dr. Wallis*, gives a suitable misrepresentation of this affair. In July of the same year (1658) he received a letter from sir Kenelm Digby, in which were contained two prize questions proposed by M. Pascal, for squaring and finding the gravity of some sections of the cycloid; and though he had never before considered that curve, yet he sent a solution to both the questions, but too late, it would appear, according to the time fixed at Paris, for him to receive the prizes. This however occasioned his publishing in 1659, a letter "De Cissoide et corporibus inde genitis."

It appears that just before the restoration, he had done considerable service to the royal cause by his art of decyphering, and on that event, Charles II. received him very graciously, and he was not only confirmed in both his places, of Savilian professor, and keeper of the archives, but likewise was made one of the king's chaplains in ordinary. In 1661 he was one of the divines who were appointed to review the book of Common Prayer. He afterwards complied with the terms of the act of uniformity, and continued a steady conformist to the church of England until his death.

We have already mentioned his Grammar of the English tongue, published in 1653. By some observations in that work, he had been led to suppose it possible to teach the deaf and dumb to speak. On this it is probable he had made many experiments; and communicated what he had

* This appears to have been the case with Aubrey too, who gives some very ill-founded reports of Dr. Wallis. Stubbe's pamphlet, it may be added,

gave such general dislike, that he was compelled to write and pronounce a sort of recantation in the convocation.

tried to his friends, who' now were desirous to bring the matter to the test. Accordingly he was persuaded to employ his skill on one Daniel Whalley of Northampton, who had been deaf and dumb from a child. About January, 1661-2, he began to teach this person, and with such success, that in little more than a year, he taught him to pronounce distinctly even the most difficult words, and to express his mind in writing. He was likewise able to read distinctly the greater part of the Bible, could express himself intelligibly in ordinary affairs, understand letters written to him, and write answers to them, if not elegantly, yet so as to be understood. This being known, attracted the curiosity of the public in no common degree. Whalley was brought to the Royal Society, May the 21st, 1662, and to their great satisfaction, pronounced distinctly enough such words as were proposed to him by the company; and though not altogether with the usual tone or accent, yet so as easily to be understood. He did the like several times at Whitehall in the presence of his majesty, prince Rupert, and others of the nobility; and the doctor was desired to try his skill on Alexander Popham, esq. a son of lady Wharton, by her former husband, admiral Popham. His mother, it is said, when she was big with him, received a sudden fright, in consequence of which his head and face were a little distorted, the whole right side being somewhat elevated, and the left depressed, so that the passage of his left ear was quite shut up, and that of the right ear proportionally distended and too open. However Dr. Holder says, that he was not so deaf, but that he could hear the sound of a lute string, holding one end of it in his teeth; and when a drum was beat fast and loud by him, he could hear those, who stood behind him, calling him gently by his name. When he was of the age of ten or eleven years, he was recommended to the care of Dr. William Holder, then rector of Blechindon in Oxfordshire, and taken by him into his house in 1659, where he learned to speak and pronounce his name, and some other words. Of this Wood gives us the following account; that Dr. Holder "obtained a great name for his most wonderful art in making a young gentleman, Alexander Popham, who was born deaf and dumb, to speak; that he was the first that is remembered ever to have succeeded therein in England, or perhaps in the world; and because it was a wonderful matter, many curious scholars went from Ox-

ford to see and hear the person speak." However this be, three years after, viz. in 1662, this young gentleman was sent by his relations to Dr. Wallis, for him to teach him to speak, as he had taught Mr. Whalley. Wood owns, that Mr. Popham being called home by his friends, he began to lose what he had been taught by Dr. Holder. And Dr. Wallis observes, that both Mr. Whalley and Mr. Popham, notwithstanding the proficiency they had made under him in learning to speak, were apt to forget, after their departing from him, much of that nicety, which before they had, in the distinct pronouncing some letters, which they would recover, when he had been occasionally with them to set them right, they wanting the help of an ear to direct their speaking, as that of the eye directs the hand in writing. "For which reason," says he, "a man, who writes a good hand, would soon forget so to do, if grown blind. And therefore one, who thus learns to speak, will, for the continuance and improvement of it, need somebody continually with him, who may prompt him, when he mistakes." Dr. Wallis remarks likewise, that Dr. Holder had attempted to teach Mr. Popham to speak, "but gave it over." This seems very likely to be true, because his friends did not send him again to Dr. Holder, but desired Dr. Wallis to teach him. However that be, a dispute took place between the two doctors. A letter of Dr. Wallis concerning this cure was inserted in the "Philosophical Transactions" of July 1670. This was represented, as if he had vainly assumed to himself the glory of teaching this young gentleman to speak, without taking any notice of what had been before done to him by Dr. Holder, who therefore published in 1678 at London in 4to, "A Supplement to the Philosophical Transactions of July 1670, with some Reflections on Dr. Wallis's Letter there inserted." To this Dr. Wallis replied the very same year, entitling his papers, which were directed to the lord viscount Brouncker, president of the Royal Society, "A Defence of the Royal Society, and the Philosophical Transactions, particularly those of July 1670, in answer to the Cavils of Dr. William Holder," London, 1678, in 4to. To this Dr. Holder made no reply. The reverend and learned Mr. John Lewis of Mergate observes, in a MS life by him of Dr. Wallis, communicated to the authors of the General Dictionary, "that without lessening Dr. Holder's great abilities, it is a plain and certain fact, that Dr. Wallis had, in his tract

‘De Loquela,’ discovered the theory of this by considering very exactly, what few attended to, the accurate formation of all sounds in speaking; without which it were in vain to set about this task. This tract was printed no less than six years before Dr. Holder undertook to try his skill of teaching a dumb man to speak on Mr. Popham. And it is no disingenuous reflection to suppose, that Dr. Holder had seen it, and profited by it; whereas it does not appear, that Dr. Wallis could have the least hint from him, when he at first taught Mr. Whalley. But Wood, to shew how just and equitable a judge he was of this difference, tells us, that he knew full well, that Dr. Wallis at any time could make black white, and white black, for his own ends, and had a ready knack of sophistical evasions. *Base reflections, which confute themselves, and expose their inventor!*” However, Dr. Wallis published his method of instructing persons deaf and dumb to speak and understand a language, which was printed in the Philosophical Transactions. And “I have,” says he, “since that time, upon the same account, taught divers persons (and some of them very considerable) to speak plain and distinctly, who did before hesitate and stutter very much; and others to pronounce such words or letters, as before they thought impossible for them to do, by teaching them how to rectify such mistakes in the formation, as by some impediment or acquired customs they had been subject to.”

Dr. Wallis had become one of the first members of the Royal Society, and was a very considerable contributor to their early stock of papers, particularly on mathematical subjects. In 1663, at the request of sir Robert Moray, he wrote his “Cono-cunæus, or Shipwright’s circular wedge,” and a treatise “De Proportionibus,” in vindication of Euclid’s definition in the fifth book of his Elements. This he dedicated to lord Brouncker, with whom he lived in the most friendly communication of studies till his lordship’s death. In the same year, he gave the first demonstration of that most important and useful problem, concerning “the laws of motion in the collision of bodies.” In 1666, he framed a new hypothesis to solve the phenomena of the tide, of which no tolerable account had then appeared. This, after further investigation, he published in 1668, under the title of “De Æstu maris hypothesis nova;” and the next year, the first part of his treatise “De motu,” which was generally esteemed his master-piece. The whole

was completed in 1672, under the title of "*Mechanica, sive de motu tractatus geometricus*." In 1673, he published in Latin "*Horreii opera posthuma*," (see HORROX), to which he subjoined Flamsteed's "*Discourse of the equation of time*." He also employed some of his leisure hours in correcting, for his own private use, and supplying the defects found in all the manuscript copies of Archimedes's "*Arenarius et Dimensio Circuli*." This he printed in 1676, at dean Fell's request, to convince the public of the necessity of publishing a collection of the ancient mathematicians; a scheme which, a few years before, had been dropped for want of encouragement.

About this time, the university having determined to publish an Oxford Almanack, their right to do so was disputed by the Company of Stationers. Dr. Wallis was entrusted with the management of the suit, which was finally determined in favour of the university. In 1680, he published, from the best manuscripts, "*Claudii Ptolemæi opus harmonicum*," Gr. et Lat. with notes; to which he afterwards added an appendix, "*De veterum harmonica ad hodiernum comparata*," as also "*Porphyrri in harmonica Ptolemæi Commentarius*," &c. In 1684, he published his "*Algebra*," in English, containing the history of that art, and the successive improvements, from its first appearance in Europe to his own invention of the "*Arithmetic of Infinites*;" to which he afterwards added the infinitesimal method of Leibnitz, and that of fluxions by sir Isaac Newton. In the following year he published three dissertations, on Melchisedeck, Job, and the titles of the Psalms. In 1687, his "*Institutio Logica*" appeared; and nearly about the same time he edited "*Aristarchus Samius de magnitudine solis et lunæ*," with "*Pappi libri secundi collectionum mathematicorum hactenus desiderati fragmentum*." In the same year, 1689, he wrote a letter to sir Samuel Morland at Utrecht, proving, in at least fifty instances, how much Des Cartes borrowed his pretended improvements in Algebra from our countryman Harriot; and this charge, our readers may recollect, has been more recently confirmed. (See HARRIOT.)

In 1690, he published "*The doctrine of the Blessed Trinity briefly explained*;" on which he received a written

* This work is highly praised by the subject, the late Dr. Burney, in one of the most competent judges of his History of Music, vol. I. p. 126.

letter, subscribed *W. J.* with the post-mark September 23, returning him thanks for his book. This letter he printed, and in answer to it published a second letter dated September 27, 1690, and afterwards a third, dated October 28, 1690. Before this third letter was published there came out a pamphlet, entitled "Dr. Wallis's Letter touching the doctrine of the Blessed Trinity answered by his Friend." This occasioned the doctor to add a postscript dated November the 15th, 1690. Soon after came out a tract, entitled "An Answer to Dr. Wallis's three letters," and another entitled "The Arian's Vindication of himself against Dr. Wallis's fourth letter on the Trinity." This produced a fifth letter of the doctor's on the same subject, dated February 14, 1690-1. "Observations" were likewise made on these four letters concerning the Trinity and Creed of Athanasius. This induced the doctor to write a sixth letter, dated March the 14th, 1690-1. *W. J.* wrote the doctor a second letter, which was answered by the doctor in a seventh letter, who likewise published three sermons on John xvii. 3. and afterwards an eighth letter, dated November the 23d, 1691.

He had also a controversy on infant-baptism, which occasioned his writing a tract "De Pædobaptismo"; and another on the Sabbath, with Thomas Bampfield, a counsellor at law, who, in 1691, published a work to prove that the Sabbath should be observed on Saturday rather than on Sunday. In answer to this Dr. Wallis produced his "Defence of the Christian Sabbath," 1692, two editions of which were quickly sold. Bampfield wrote a reply, to which Dr. Wallis rejoined, and there the dispute ended.

The last affair in which Dr. Wallis appears to have been consulted was on the scheme for altering the style, which he opposed on various reasons, and it was accordingly laid aside; but has since been established without any of the inconveniences either in astronomical calculations, or otherwise, of which he was afraid. Towards the end of his life the curators of the university-press made a collection of his mathematical works, which were printed at Oxford 1699, in three volumes in folio, with this title, "*Johannis Wallis S. T. P. Geometriæ Professoris Saviliani in celeberrimâ Academiâ Oxoniensi, Opera Mathematica, tribus Voluminibus contenta.*" This edition was dedicated to King William III.

Dr. Wallis died at the Savilian professor's house in New college lane, Oxford, Oct. 28, 1703, in his eighty-eighth year, and was interred in St. Mary's, where a monument was erected by his son, John Wallis, esq. a barrister. This son was born December the 26th, 1650, and placed by his father in Trinity college, in Oxford, and afterwards admitted of the Inner Temple, London, where he proceeded barrister-at-law February 1, 1681-2. He married Elizabeth daughter of John and Mary Harris, of Soundels, or Soundess, by Nettlebed, in Oxfordshire, afterwards heiress to her brother Taverner Harris, whose mother descended from Richard Taverner, a learned lawyer in king Henry VIII.'s time, and high sheriff of the county of Oxford. By this match Mr. Wallis became possessed of a good estate called Soundess. His wife died August the 8th, 1693, leaving three children surviving her, viz. John, Mary, and Elizabeth.

Anne, the doctor's eldest daughter, was born June 4, 1656, and married, December 23, 1675, to John Blencow, of an ancient family at Marston St. Laurence, in Northamptonshire, then barrister-at-law, and afterwards knighted, and promoted to be one of the barons of the exchequer, and afterwards one of the justices of the king's bench. It has been said, that the promotion of this gentleman to these honourable posts was owing to the doctor, who having excused himself on account of his age from accepting the offer of a bishopric, told his friends that he had a son-in-law a barrister-at-law; and that if they would promote him, he should be as much obliged as if he was promoted himself. The doctor's daughter had by sir John seven children, viz. John, Mary, Anne, Thomas, William, Elizabeth, and Susanna, who were all living in 1696.

Elizabeth, the doctor's youngest daughter, was born September 23, 1658, and married February 21, 1681, to William Benson, son to George and Mary Benson, of Towcester, in Northamptonshire, who dying on November 5, 1691, left her a widow without any children.

Mr. Lewis observes, that the doctor "was happy in the enjoyment of a vigorous constitution of body, and of a mind, which was strong, serene, and calm, and not soon ruffled and discomposed;" and that, "though whilst he lived he was looked on by the most rigid and zealous party-men in the university with a jealous eye, and suspected as not thoroughly well affected to the Monarchy and Church

of England, he was yet very much honoured and esteemed by others of a better temper and judgment, and of more knowledge and larger thoughts. By these, both at home and abroad, was he reckoned the glory and ornament of his country, and of the university in particular." In this character his talents are certainly not over-rated. It is therefore with some surprize that we perceive him slightly noticed by a late mathematical biographer, as "distinguished more by industry and judgment than genius." Surely higher praise is due to the man whose discoveries "constituted the germ from which some of the most important of the Newtonian discoveries originated."

During his latter years he was much employed as a decipherer for government, but the very great services he performed by means of this uncommon faculty, were very ill rewarded. Indeed, he seldom received more than the pay of a copyist, when he certainly might have secured his own terms, and made his fortune at once. But it is among the best parts of his character that, in all situations, he was unambitious and independent. Courtiers' promises, as he shrewdly observes, are like certain medicines, if they do not operate quickly, it is not likely they will at all. The elector of Brandenburg sent him a gold chain and medal of great value, which the editor of his sermons, published 1791, disposed of some years ago, as old gold, but not without first offering it for sale to the Oxford and British museums, and to several antiquaries. In 1700 king William granted Dr. Wallis an annuity of 100*l.* per annum, with survivorship to his grandson, Mr. William Blencoe, on condition of his teaching the latter his art of deciphering.¹

WALLIS (JOHN), a worthy English divine, and botanical writer, was born in 1714, in or near the parish of Ireby, in Cumberland. He was of Queen's college, Oxford, where he took his degree of M. A. in 1740, and acquired some reputation as a sound scholar. Though possessed of good natural abilities, and no small share of acquired knowledge, he lived and died in an humble station. His disposition was so mild, and his sense of duty so proper, that he passed through life without a murmur at his lot. Early in life he married a lady near Portsmouth, where he

¹ Life prefixed to *Sermons*, 1791.—*Gen. Dict.*—*Biog. Brit.*—*Thompson's History of the Royal Society.*—Preface to Hearn's "*Langloft's Chronicle.*"

at that time resided on a curacy. For fifty-six years they enjoyed the happiness of their matrimonial connexion : an happiness that became almost proverbial in their neighbourhood. After spending a few years in the south of England, he became curate of Simonburn, in Northumberland ; and while here, indulged his taste for the study of botany, and filled his little garden with curious plants. This amusement led him gradually into deeper researches into natural history ; and, in 1769, he published a " History of Northumberland," 2 vols. 4to, the first of which, containing an account of minerals, fossils, &c. found in that country, is reckoned the most valuable. In other respects, as to antiquities, &c. it is rather imperfect, and unconnected. His fortune, however, did not improve with the reputation which this work brought him, and a dispute with his rector occasioned him to leave his situation, when he and his wife were received into the family of a clergyman who had formerly been his friend at college. He was curate for a short time at Haughton, near Darlington, in 1775, and soon afterwards removed to Billingham, near Stockton, where he continued until increasing infirmities obliged him to resign. He then removed to the village of Norton, where he died July 23, 1793, in the seventy-ninth year of his age. About two years before his death a small estate fell to him by the death of a brother ; and to the honour of the present bishop of Durham (but certainly not to the surprize of any one that knows that munificent prelate), when the circumstances and situation of Mr. Wallis were represented to him, he allowed him an annual pension from the time of his resigning his curacy. From a sense of gratitude, Mr. Wallis, just at the close of life, was employed in packing up an ancient statue of Apollo, found at Carvoran, a Roman station on the wall, on the confines of Northumberland, as a present to the learned Daines Barrington, brother to the bishop. In the earlier part of his life Mr. Wallis published a volume of letters to a pupil, on entering into holy orders.¹

WALMESLEY (CHARLES), D. D. and F. R. S. was an English Benedictine monk, and a Roman catholic bishop ; also senior bishop and vicar apostolic of the western district, as well as doctor of theology of the Sorbonne. He died at Bath in 1797, in the seventy-sixth year of his age ; and

¹ Hutchinson's Hist. of Cumberland.—Gent. Mag. LXIII.

the forty-first of his episcopacy. He was the last survivor of those eminent mathematicians who were concerned in regulating the chronological style in England, which produced a change of the style in this country in 1752. Besides some ingenious astronomical essays in the *Philosophical Transactions*, he printed several separate works, both on mathematics and theology; as, 1. "*Analyse des Mesures des Rapports et des Angles*," 1749, 4to, being an extension and explanation of Cotes's "*Harmonia Mensurarum*." 2. "*Theorie du monument des Aspides*," 1749, 8vo. 3. "*De inæqualitatibus motuum Lunarum*," 1758, 4to. 4. "*An Explanation of the Apocalypse, Ezekiel's Vision*," &c. By the fire at Bath in the time of the riots, 1780, several valuable manuscripts which he had compiled in the course of his life and travels through many countries, were irretrievably lost.¹

WALPOLE (sir ROBERT), earl of Orford, grandson of sir Edward Walpole, K. B. and third son of Robert Walpole, M. P. for Castle-Rising, in Norfolk, was born at Houghton, in Norfolk, Aug. 26, 1676. He received the first rudiments of learning at a private seminary at Masingham, in Norfolk, and completed his education on the foundation at Eton. Walpole was naturally indolent, and disliked application, but the emulation of a public seminary, the alternate menaces and praises of his master, Mr. Newborough, the maxim repeatedly inculcated by his father, that he was a younger brother, and that his future fortune in life depended solely upon his own exertions, overcame the original inertness of his disposition. Before he quitted Eton, he had so considerably improved himself in classical literature, as to bear the character of an excellent scholar. In April 1696 he was admitted a scholar of King's college, Cambridge. On the death of his elder surviving brother in 1698, becoming heir to the paternal estate, he resigned his scholarship. Singular as it may appear, he had been designed for the church; but on his destination being altered by the death of his brother, he no longer continued to prosecute his studies with a view to a liberal profession. His father, indeed, appears to have been in a great measure the cause of this dereliction of his studies, for he took him from the university to his seat at Houghton, where his mornings being engaged in farming,

¹ *Gent. Mag.* vol. LXVII.—Hutton's Dict. new edit.

or in the sports of the field, and his evenings in convivial society, he had no leisure, and soon lost the inclination, for literary pursuits. In July 1700, he married Catherine, daughter of sir John Shorter, lord mayor of London, and his father dying, he inherited the family estate of somewhat more than 2000*l.* a year.

He was now elected member for Castle-Rising, and sat for that borough in the two short parliaments which were assembled in the last two years of the reign of king William, and soon became an active member for the whig party. In 1702 he was chosen member of parliament for King's-Lynn, and represented that borough in several succeeding parliaments. In 1705 he was nominated one of the council to prince George of Denmark, as lord high admiral of England; in 1708 he was appointed secretary at war; and, in 1709, treasurer of the navy. In 1710 he was one of the managers of the trial of Sacheverel, but when the whig-ministry was dismissed he was removed from all his posts, and held no place afterwards during queen Anne's reign. In 1711 he was voted by the House of Commons guilty of a high breach of trust and notorious corruption in his office of secretary at war; and it was resolved that he should be committed to the Tower, and expelled the House. Upon a candid review of this affair, there does not appear sufficient proof to justify the severity used towards him; and perhaps his attachment to the Marlborough ministry, and his great influence in the House, owing to his popular eloquence, were the true causes of his censure and imprisonment, as they had been before of his advancement. All the whigs, however, on this occasion, considered him as a kind of martyr in their cause. The borough of Lynn re-elected him in 1714, and, though the House declared the election void, yet they persisted in the choice, and he took a decided part against the queen's tory-ministry. In the well-known debate relating to Steele for publishing the "Crisis," he greatly distinguished himself in behalf of liberty, and added to the popularity he had before acquired. The schism-bill likewise soon after gave him a fine opportunity of exerting his eloquence, and of appearing in the character of the champion of civil and religious liberty. On the death of the queen a revolution of politics took place, and the whig-party prevailed both at court and in the senate. Walpole had before recommended himself to the house of Hanover, by

his zeal for its cause when the Commons considered the state of the nation with regard to the protestant succession : and he had now the honour to procure the assurance of the House to the new king (which attended the address of condolence and congratulation), "That the Commons would make good all parliamentary funds." It is therefore not surprising that his promotion soon took place after the king's arrival ; and that in a few days he was appointed receiver and paymaster general of all the guards and garrisons, and of all other the land forces in Great Britain, paymaster of the royal hospital at Chelsea, and likewise a privy counsellor. On the opening of a new parliament, a committee of secrecy was chosen to inquire into the conduct of the late ministry, of which Walpole was appointed chairman ; and, by his management, articles of impeachment were read against the earl of Oxford, lord Bolingbroke, the duke of Ormond, and the earl of Strafford. The eminent service he was thought to have done the nation and the crown, by the vigorous prosecution of those ministers who were deemed the chief instruments of the peace, was soon rewarded by the extraordinary promotions of first commissioner of the treasury, and chancellor and under-treasurer of the exchequer.

In two years time a misunderstanding appeared amongst his majesty's servants ; and it became evident that the interest of secretary Stanhope and his adherents began to outweigh that of the exchequer, and that Walpole's power was visibly on the decline. King George had purchased of the king of Denmark the duchies of Bremen and Verden, which his Danish majesty had gained by conquest from Charles XII. of Sweden. The Swedish hero, enraged to see his dominions publicly set to sale, conceived a resentment against the purchaser, and formed a design to gratify his revenge on the electorate of Hanover. Upon a message sent to the House of Commons by the king, secretary Stanhope moved for a supply, to enable his majesty to concert such measures with foreign princes and states as might prevent any change or apprehensions from the designs of Sweden for the future. This occasioned a warm debate, in which it was remarkable that Walpole kept a profound silence. The country-party insisted that such a proceeding was contrary to the act of settlement. They insinuated that the peace of the empire was only a pretence, but that the security of the new acquisitions was the real object of

this unprecedented supply; and they took occasion to observe too, that his majesty's own ministers seemed to be divided. But Walpole thought proper, on this surmise, to speak in favour of the supply, which was carried by a majority of four voices only. In a day or two he resigned all his places to the king; and, if the true cause of his defection from the court had been his disapprobation of the measures then pursuing, his conduct would have been considered in this instance as noble and praiseworthy. But they who consider the intrigues of party, and that he spoke in favour of these measures, will find little room to suppose that his resignation proceeded from any attachment to liberty or love of his country. He resigned most probably with a view to be restored with greater plenitude of power; and the number of his friends, who accompanied him in his resignation, prove it to have been a mere factious movement. On the day of his resignation he brought in the famous sinking-fund bill: he presented it as a country-gentleman; and said he hoped it would not fare the worse for having two fathers; and that his successor (Mr. Stanhope) would bring it to perfection. His calling himself the father of a project, which has since been so often employed to other purposes than were at first declared, gave his enemies frequent opportunity for satire and ridicule; and it has been sarcastically observed, that the father of this fund appeared in a very bad light when viewed in the capacity of a nurse. In the course of the debates on this bill, a warm contest arose between Walpole and Stanhope: on some severe reflections thrown upon him, the former lost his usual serenity of temper, and replied with great warmth and impetuosity. The acrimony on both sides produced unbecoming expressions, the betraying of private conversation, and the revealing a piece of secret history, viz. "the scandalous practice of selling places and reversions." A member said on the occasion, "I am sorry to see these two great men fall foul of one another: however, in my opinion, we must still look on them as patriots and fathers of their country: and, since they have by mischance discovered their nakedness, we ought, according to the custom of the East, to cover it, by turning our backs upon them."

In the next session of parliament Walpole opposed the ministry in every thing; and even Wyndham or Shippen did not exceed him in patriotism. Upon a motion in the

House for continuing the army, he made a speech of above an hour long, and displayed the danger of a standing army in a free country, with all the powers of eloquence. Early in 1720 the rigour of the patriot began to soften, and the complaisance of the courtier to appear; and he was again appointed paymaster of the forces, and several of his friends were found soon after in the list of promotions. No doubt now remained of his entire conversion to court-measures; for, before the end of the year, we find him pleading as strongly for the forces required by the war-office as he had before declaimed against them, even though at this time the same pretences for keeping them on foot did not exist.

It was not long before he acquired full ministerial power, being appointed first lord commissioner of the treasury and chancellor of the exchequer; and, when the king went abroad in 1723, he was nominated one of the lords justices for the administration of government, and was sworn sole secretary of state. About this time he received another distinguished mark of the royal favour; his eldest son, then on his travels, being created a peer, by the title of Baron Walpole of Walpole. In 1725 he was made knight of the bath; and, the year after, knight of the garter. Into any detail of the measures of his administration, during the long time he remained prime or rather sole minister, it would be impossible to enter in a work like this. They are indeed so closely involved in the *history* of the nation and of Europe, as to belong almost entirely to that department. His merit has been often canvassed with all the severity of critical inquiry, and it is difficult to discern the truth through the exaggerations and misrepresentations of party. But this difficulty has been lately removed in a very great measure by Mr. Coxe's elaborate "*Memoirs of sir Robert Walpole*," a work admirably calculated to abate the credulity of the public in the accounts of party-writers. Although sir Robert had been called "the father of corruption" (which, however, he was not, but certainly a great improver of it), and is said to have boasted that he knew every man's price *, yet, in 1742, the opposition

* This accusation reminds us of another against the late Mr. Burke, who is represented as having called the people "*the swinish multitude*," when he spoke only of a particular class, as a swinish multitude. Sir Robert Walpole did not say, as usually

reported, that "all men have their price;" but speaking of a particular number of his opponents, he said "*All those men have their price*," and in the event many of them justified his observation.—Coxe's *Memoirs*, p. 757, 4to edit.

prevailed, and he was not any longer able to carry a majority in the House of Commons. He now resigned all his places, and fled for shelter behind the throne. But there is so little appearance of his credit receiving any diminution that he was soon after created earl of Orford, and most of his friends and dependants continued in their places. The king too granted him a pension of 4000*l.* in consideration of his long and faithful services.

The remainder of his life he spent in tranquillity and retirement, and died, 1745, in his seventy-first year. Whatever objections his ministerial conduct may be liable to, yet in his private character he is universally allowed to have had amiable and benevolent qualities. That he was a tender parent, a kind master, a beneficent patron, a firm friend, an agreeable companion, are points that have been seldom disputed; and Pope, who was no friend to courts and courtiers, has paid him, gratis, a handsomer compliment on the last of these heads than all this liberality could ever purchase. In answer to his friend, who persuades him to go and see sir Robert, he says,

“ Seen him I have, but in his happier hour
Of social pleasure, ill exchang’d for pow’r;
Seen him, uncumber’d with the venal tribe,
Smile without art, and win without a bribe.”

About the end of queen Anne’s reign, and the beginning of George the First, he wrote the following pamphlets. 1. “The Sovereign’s Answer to the Gloucestershire Address.” The sovereign meant Charles duke of Somerset, so nick-named by the whigs. 2. “Answer to the Representation of the House of Lords on the state of the Navy,” 1709. 3. “The Debts of the Nation stated and considered, in four papers,” 1710; the third and fourth, Mr. Coxe thinks, were not his. 4. “The Thirty-five millions accounted for,” 1710. 5. “A Letter from a foreign Minister in England to Monsieur Pettecum,” 1710. This likewise Mr. Coxe doubts, but thinks he might have written an answer to it, as it was a vindication of the tories. 6. “Four Letters to a friend in Scotland upon Sacheverell’s Trial;” falsely attributed in the “General Dictionary” to Mr. Maynwaring. 7. “A short History of the Parliament.” It is an account of the last Session of the queen. 8. “The South Sea Scheme considered.” 9. “A pamphlet against the Peccage-Bill,” 1719. 10. “The Report of the Secret Committee, June 9th, 1715.” 11. “The

Thoughts of a Member of the Lower-house, in relation to a project for restraining and limiting the power of the Crown in the future creation of peers," 1719 12. "The Report of the Secret Committee, June 9, 1715." 13. "A private Letter from General Churchill after Lord Orford's retirement," which has been considered as indicating a love of retirement, and contempt of grandeur; but it will probably appear to be rather an affectation of contentment with a situation which he could no longer change. Amidst all his knowledge, he had laid up very little for the purposes of retirement.

Mr. Coxe has also enriched the historical library with memoirs of HORATIO LORD WALPOLE, brother to sir Robert, first earl of Orford. Horatio was born in 1678, and came early into public life. In 1706 he accompanied general Stanhope to Barcelona, as private secretary, and in 1707 was appointed secretary to Henry Boyle, esq. then chancellor of the Exchequer. In 1708, he went as secretary of an embassy to the emperor of Germany, and was present in the same capacity at the congress of Gertruydenberg in 1709. On sir Robert's being nominated first lord of the treasury in 1715, he was made secretary to that board. In 1716 he was sent as envoy to the Hague; and in 1717 succeeded to the office of surveyor and auditor-general of all his majesty's revenues in America, in consequence of a reversionary grant obtained some time before. In 1720 he was appointed secretary to the duke of Grafton, when lord-lieutenant of Ireland. In 1723 he commenced his embassy at Paris, where he resided till 1727 as ambassador. In 1730 he was made cofferer of his majesty's household. In 1733 he was sent plenipotentiary to the States-general; in 1741 was appointed a teller of the exchequer, and in 1756 was created a peer of England, by the title of lord Walpole of Wolterton. His lordship died Feb. 5, 1757.

By Mr. Coxe's memoirs, lord Walpole is placed in a far more important point of view than he had heretofore obtained, and it appears that no one could be more intrusted with the secret springs of ministerial action; but he partook of the obloquy which followed his brother, and has consequently been misrepresented by those compilers of history who depend for their information on party pamphlets. Lord Hardwicke said of him, that "he negotiated with firmness and address; and with the love of peace,

which was the system of his brother, he never lost sight of that great object, keeping up the sources of national strength and wealth. He was a great master of the commercial and political interests of this country, and deservedly raised to the peerage." Mr. Coxe adds, that his moral conduct was irreproachable; that he was sincere in his belief of Christianity, and zealous and constant in performing the duties of religion; and that he maintained an unimpeachable character for truth and integrity, as well in his public as in his private capacity.

He wrote many political picces, "with knowledge, but in a bad style," as his nephew says, "yet better than his speeches." Among these are, 1. "The case of the Hessian troops in the pay of Great Britain," Lond. 1730. 2. "The Interest of Great Britain steadily pursued, in answer to a pamphlet, entitled "The case of the Hanover forces, impartially and freely examined, Part I." 1743. This "Case" was written by lord Chesterfield and Mr. Waller. 3. "A Letter to a certain distinguished patriot and applauded orator, on the publication of his celebrated speech on the Seaford petition, in the Magazine," &c. 1748. 4. "Complaints of the Manufacturers, relating to the abuses in marking the sheep, &c." 1752. 5. "Answer to the latter part of lord Bolingbroke's Letters on the study of history," printed in 1763. Some other pamphlets are attributed to lord Walpole in our authority, but rather on doubtful evidence.¹

WALPOLE (HORACE), third and youngest son of sir Robert Walpole, first earl of Orford, by his first wife Catherine Shorter, was born in 1718, and received the early part of his education at Eton, where he first became known to the celebrated Mr. Gray, whose friendship at that early period he cultivated, and whose esteem and regard he retained, until the difference arose between them which we have noticed in our account of that celebrated poet. From Eton he went to King's-college, Cambridge; but, according to the practice of men of rank and fortune at that time, left the university without taking any degree. While there he wrote "Verses in Memory of King Henry the Sixth, founder of the college," which are dated Feb. 2, 1738, and are probably the first production of his pen. In the same year he was appointed inspector-general of

¹ Coxe's Memoirs of Walpole.—Park's edition of the Royal and Noble Authors.

the exports and imports; a place which he soon after exchanged for that of usher of the exchequer. To these were added the post of comptroller of the pipe and clerk of the estreats; all which he held unto his death.

Finding himself disinclined to enter so early into the business of parliament, he prevailed on his father to permit him to go abroad, and Mr. Gray consented to accompany him in his travels. They left England on the 29th of March, 1739, and took their route by the way of France to Italy, viewing whatever was remarkable in the several places they visited, and at some of them, particularly Florence, residing several months. About July 1741 the two friends came to a rupture, and parted at Reggio, each pursuing his journey homewards separately. Of this quarrel, the circumstances, as we have remarked in Mr. Gray's article, are not clearly known; but Mr. Walpole enjoined Mr. Mason to charge him with the chief blame, confessing, that more attention, complaisance, and deference, to a warm friendship, and superior judgment and prudence, might have prevented a rupture which gave much uneasiness to them both, and a lasting concern to the survivor. A reconciliation is said to have been effected between them by a lady who wished well to both parties; but the cordiality which had subsisted between them never wholly returned, as Mr. Walpole was entirely unnoticed by Mr. Gray in his last will. Mr. Walpole, however, was the first person to whom, in 1750, Mr. Gray communicated his celebrated "*Elegy in a Country Church-yard*," and by him it was communicated to several persons of distinction. In 1758, also, Walpole employed Mr. Bentley to ornament an edition of his friend's poems with beautiful designs and engravings, and printed it at his own press at Strawberry-hill.

On Mr. Walpole's return to England, he was chosen member for Callington, in the parliament which met in June 1741, and had soon an opportunity of evincing, that he was not likely to become either a silent or inactive member. On the 23d of March 1741-2, on a motion being made for an inquiry into the conduct of sir Robert Walpole for the preceding ten years, he opposed the proposition in a speech of some length, with great spirit, and greatly to the credit of his filial piety. He was not, however, a frequent speaker, and had no great relish for parliamentary duties. In 1747, he was chosen for the borough of Castle Rising, and for King's Lynn, in 1754 and 1761.

The tenor of his life was not much varied by accident or adventure; though about 1749 he narrowly escaped the pistol of a highwayman, the relation of which we shall give in his own words, in one of his "Worlds." "An acquaintance of mine was robbed a few years ago, and very near shot through the head by the going-off of the pistol of the accomplished Mr. Maclean; yet the whole affair was conducted with the greatest good-breeding on both sides. The robber, who had only taken a purse this way because he had that morning been disappointed of marrying a great fortune, no sooner returned to his lodgings, than he sent the gentleman two letters of excuses, which with less wit than the epistles of Voiture, had ten times more natural and easy politeness in the turn of their expression. In the postscript he appointed a meeting at Tyburn at twelve at night, where the gentleman might purchase again any trifles he had lost; and my friend has been blamed for not accepting the rendezvous, as it seemed liable to be construed by ill-natured people into a doubt of the honour of a man who had given him all the satisfaction in his power for having unluckily been near shooting him through the head."

"The World" was a well-known periodical paper, in which he assisted the editor Mr. Moore, by writing Nos. 6, 8, 10, 14, 28, 103, 168, 195, and the concluding "World Extraordinary," containing the character of Henry Fox, then secretary at war, afterwards lord Holland.

In 1752, his first publication (except some Poems in Dodsley's collection, and a *jeu d'esprit* in the "Museum") appeared, entitled "*Ædes Walpoliana*," describing his father's magnificent palace at Houghton, in Norfolk, and the noble collection of pictures it contained, which the pecuniary embarrassments of the late earl of Orford (Mr. Walpole's nephew) obliged him to dispose of to the empress of Russia. It is remarkable that Mr. Walpole, as appears by one of his letters in the British Museum, with all his family-partiality and taste for the arts, thought the value of this collection greatly over-rated.

In 1757 he published "A Letter from Xo-Ho, a Chinese philosopher at London, to his friend Lien-Chi at Pekin: a spirited and elegant performance, chiefly on the politics of the day. It went through five editions in a fortnight.

This year he set up a printing-press at Strawberry-hill,

at which most of his own performances, and some curious works of other authors were printed. Its first production was Gray's Odes, and this was followed by the edition and translation of part of Hentzner's Travels, Lord Whitworth's account of Russia, Life of Lord Herbert of Cherbury, &c. By limiting the number of copies of each work, and parting with them only as presents, he created a species of fame and curiosity after the productions of his press, which was then quite new, and unquestionably very gratifying to himself. We need not analyze this kind of reputation, as it is now better known in ours than in his days. In this way, in 1761, he printed at Strawberry-hill two volumes of his "Anecdotes of Painting in England," compiled from the papers of Mr. George Vertue, purchased at the sale of the effects of that industrious antiquary. It will be allowed, that the remains of Mr. Vertue could not have fallen into better hands. In 1763; another volume was added, and also the Catalogue of Engravers; and, in 1771, the whole was completed in a fourth volume, to which was added "The History of the Modern Taste in Gardening." In 1764, on the dismissal of general (afterward marshal) Conway from the army for a vote given in parliament, he defended his friend's conduct in a pamphlet, entitled "A Counter Address to the Public, on the late dismissal of a general officer," 8vo

In the succeeding year, he published "The Castle of Otranto," a gothic story, which in the title-page was asserted to be a translation from the Italian by William Marshal, gent. In the same year, however, a second edition appeared, with the initials of the real author, Mr. Walpole. In 1766 he is supposed to have indulged his vein of humour in "An account of the Giants lately discovered, in a letter to a friend in the country."

In 1766, happened the famous quarrel between David Hume and John Jacques Rousseau, in which the former appears to have acted with the most distinguished generosity, friendship, and delicacy; and the latter, with his usual suspicion, wildness, and eccentricity. On this occasion, Mr. Walpole wrote a pretended letter from the king of Prussia to Rousseau, which found its way into the public prints, and contributed to widen the breach between the two contending philosophers. As a *jeu d'esprit* this composition did honour to his wit; but it has been delicately said that had he suppressed it, his reputation for a concili-

story disposition, and true benevolence of mind, would have lost nothing of its lustre.

Previously to the dissolution of parliament, in 1768, Mr. Walpole had determined to retire from public business; and, accordingly, in a very handsome letter to the mayor of Lynn, declined the honour of representing his constituents any longer.

The same year, Mr. Walpole published his "Historic Doubts of the Life and Reign of King Richard III." 4to. This performance endeavours to establish the favourable idea given of this monarch by sir George Buck, the historian; but this defence did not receive universal assent: it was controverted in various quarters, and generally considered as more ingenious than solid. It was answered by Frederick Guy Dickens, esq. in a 4to volume; and the evidence from the wardrobe-roll was controverted by Dr. Milles and Mr. Masters, in papers read before the Society of Antiquaries; and now it was discovered that Mr. Walpole, who affected the utmost humility as an author, and most politely deferred to the opinion of others, could not bear the least contradiction, and one or both of these latter pieces gave him so much disgust, that he ordered his name to be struck out of the list of members, and renounced the honour annexed to it from his connection with the body of antiquaries. Yet in this plausible work, the character of Richard is in some measure cleared from many of the enormities charged upon him by historians and poets; and, particularly, the absurdity of representing him as a mass of personal deformity, is justly exposed.

It was about this time that the transaction took place for which he has suffered the greatest censure, though, when every circumstance is duly weighed, perhaps but little blame will attach to his memory. We allude to the affair of Chatterton, whose fate was attributed by many to the neglect and supercilious behaviour of Mr. Walpole. How justly, we have already given our opinion. (See CHATTERTON, p. 183-4), and from that opinion we are not disposed to depart, although, from subsequent information, it may be allowed that Walpole had in scarcely any instance in his life displayed the liberality of patronage, and in very few, the steadiness of friendship.

In 1768, Mr. Walpole printed fifty copies of his tragedy of the "Mysterious Mother," which, as usual, were distributed among his particular friends, but with injunc-

tious of secrecy. The horrible story on which it is founded he professed to have heard when young, and that it happened in archbishop's Tillotson's time: but he soon discovered that it had appeared in bishop Hall's works, and that it had actually been twice dramatised, however unfit such a shocking case of incest is to be presented to the public eye. Of this indeed the author was aware; "The subject," he says, "is so horrid, that I thought it would shock rather than give satisfaction to an audience. Still I found it so truly tragic in the two essential springs of terror and pity, that I could not resist the impulse of adapting it to the scene, though it should never be practicable to produce it there. I saw too that it would admit of great situations of lofty characters, and of those sudden and unforeseen strokes which have singular effect in operating a revolution in the passions, and in interesting the spectator. It was capable of furnishing not only a contrast of characters, but a contrast of vice and virtue in the same character: and by laying the scene in what age and country I pleased, pictures of ancient manners might be drawn, and many allusions to historic events introduced to bring the action nearer to the imagination of the spectator. The moral resulting from the calamities attendant on unbounded passion, even to the destruction of the criminal person's race, was obviously suited to the purpose and object of tragedy." This tragedy, however, remained for some years tolerably concealed from the public at large, until about 1783, when some person, possessed of a copy, began to give extracts from it in Woodfall's Public Advertiser, which produced the following private letter from the author, dated Berkeley-square, Nov. 8, 1783.

"Mr. H. Walpole sends his compliments to Mr. Woodfall, and does intreat him to print no more of the *Mysterious Mother*, which it is a little hard on the author to see retailed without his consent. Mr. Walpole is willing to make Mr. Woodfall amends for any imaginary benefit he might receive from the impression, though as copies of the play have been spread, there can be little novelty in it; and at this time the public must be curious to see more interesting articles than scenes of an old tragedy on a disgusting subject, which the author thinks so little worthy of being published, that after the first small impression, *he has endeavoured to suppress it as much as lies in his power*; and which he assures Mr. Woodfall he would not suffer to

be represented on the stage, if any manager was injudicious enough to think of it.

“Mr. Walpole is very sorry Mr. Woodfall dropped such a hint, as well as the extravagant preference given to him over other gentlemen of great merit, which preference Mr. Walpole utterly disclaims, as well as the other high-flown compliments which he is not so ridiculous as to like.

“Mr. Walpole trusts that Mr. Woodfall will not communicate this letter to any body, and will be much obliged to him if he will let him know what satisfaction Mr. Woodfall will expect for suppressing all farther mention of him and his play.”

This letter, the original of which is now before us, is very characteristic of that double traffic which Mr. Walpole too frequently endeavoured to carry on between the public and himself, and which seems to have ended only in deceiving both. With all his efforts to “suppress it as much as possible,” he had at this time printed the tragedy in the first volume of his collected works intended for sale, and begun some years before.

From this period no circumstance of importance occurred in the course of Mr. Walpole’s life until 1791, when, by the death of his nephew, he succeeded to the title of earl of Orford. The accession of this honour, and of the fortune annexed to it, made no alteration, in any respect, in his manner of living, nor did he take his seat in the House of Peers. He still pursued the same unvaried tenor of life, devoting himself to the conversation of his friends and to the pursuits of literature. He had been early afflicted with the gout, which, as he advanced in years, acquired strength, though it did not disqualify him either for company or conversation. The same spirit of inquiry, and the same ardour of pursuit, prevailed almost to the latest period of his life. He was capable of enjoying the society of his friends until a very short time before his death, which happened on the 2d March 1797.

By his will, which contains twenty-two sheets, besides the addition of seven codicils, by one of which he directed that his body might be opened and afterwards privately interred, he bequeathed to Robert Berry, esq. and his two daughters, Mary and Agnes Berry, all his printed works and manuscripts, to be published at their discretion, and for their own emolument. To these two ladies he gives 4000*l.* each ; and, for their lives, the house and garden late

Mrs. Clive's, with the long meadow before the same, and all the furniture there; after their deaths or marriages, to go to the same uses as Strawberry-hill; and with a restriction not to let the house for longer than a year. By the same codicil he also directs all the boxes containing his prints, books of prints, &c. to be conveyed to Strawberry-hill, to remain as heir-looms appurtenant to that estate; and makes it a particular request to the person in possession of his favourite residence, that the books, and every article of furniture there, may be preserved with care, and not disposed of, nor even removed. But all the letters written to him by such of his friends as shall be living at the time of his death, are to be returned to the writers.

Strawberry-hill he bequeathed to the hon. Mrs. Anne Damer, and a legacy of 2000*l.* to keep it in repair, on condition that she resides there, and does not dispose of it to any person, unless it be to the countess dowager of Waldegrave, on whom and her heirs it is entailed. He died worth 91,000*l.* 3 percents. This villa of Strawberry-hill, so often mentioned, was originally a small tenement, built in 1698, by the earl of Bradford's coachman, as a lodging-house. Colley Cibber was one of its first tenants; and after him, successively, Talbot, Bishop of Durham, the marquis of Carnarvon, Mrs. Cheveix, the toy-woman, and lord John Philip Sackville. Mr. W. purchased it 1747, began to fit it up in the Gothic style 1753, and completed it 1776. He permitted it to be shewn, by tickets, to parties of four, from May to October, between the hours of twelve and three, and only one party a day. The best concise account of this villa, and its valuable contents, that has hitherto appeared, may be found in Mr. Lysons's "*Environs of London.*" A catalogue raisonnée of its furniture was drawn up by the noble owner, printed at Strawberry-hill in 1774, and is now among his works. He devoted a great part of his life and fortune to the embellishment of this villa, which has long been viewed as one of the greatest curiosities near the metropolis. In it he had amassed a collection of pictures, prints, and drawings, selected with great taste.

His intervals of leisure, health, and spirits, he employed in the works above mentioned, most of which have been favourites with the public, although they are of very opposite merits. He was alternately a poet, an historian, a politician, an antiquary, and a writer of dramas and romances. Of all his works his own opinion appeared to be

humble ; but this was mere affectation, for he was *pertinacious in maintaining what he had once asserted : and being* possessed of keen powers of controversy, he betrayed all the irascibility of the author, while he affected to be considered only as a gentleman writing for his amusement. In his latter days he determined to vindicate his claims to literary rank, and employed himself in preparing for the press that splendid and complete edition of his works, which was published the year after his death, and was bought up with avidity, as an important addition to every library. He had begun to print this edition as far back as 1768, and nearly two volumes were completed at his private press.

Of his poetry, no very high character has been formed ; yet, like his prose, it often surprises by unexpected flashes of wit, and epigrammatic turns of expression and illustration, in which he evidently delighted. His "*Mysterious Mother*" is, indeed, of very superior merit, and has occasioned a general regret that he should have chosen a subject so unfit for public performance. For nervous, simple, and pathetic language, each appropriated to the several persons of the drama ; for striking incidents ; for address in conducting the plot ; and for consistency of character uniformly preserved through the whole piece ; the late editor of the *Biographia Dramatica* thinks it equal, if not superior, to any play of the last century. The "*Castle of Otranto*" is his only original work in prose which displays great powers. It passed through many editions, and received new popularity when the story was dramatized in 1782 by captain Jephson. It ought not to be less a favourite now, when a passion for the marvellous seems to prevail like an epidemic with the writers and readers of romance *.

* In one of his letters to Mr. Cole in the British Museum, dated March 9, 1765, he gives the following as the origin of this romance. " I waked one morning in the beginning of last June from a dream, of which all I could recover was, that I had thought myself in an ancient castle (a very natural dream for a head filled like mine with gothic story), and that on the uppermost bannister of a great stair-case, I saw a gigantic hand in armour. In the evening I sat down, and began to write, without knowing in the least

what I intended to say or relate. The work grew on my hands, and I grew fond of it. Add, that I was very glad to think of any thing rather than politics. In short, I was so engrossed with my tale, which I completed in less than two months, that one evening I wrote from the time I had drunk my tea, about six o'clock, till half an hour after one in the morning, when my hands and fingers were so weary, that I could not hold the pen to finish the sentence, but left Matilda and Isabella, talking in the middle of a paragraph."

Of his compilations, the most useful is, "*The Anecdotes of Painting and Engraving.*" This was avowedly formed from materials left by Vertue, but it is also evident that the arrangement, the principles, the taste, and every thing not technical, is Mr. Walpole's. It is a just complaint that he did not continue to improve and enlarge what had been so well received, what will ever be a standard book, and has, probably in no inconsiderable degree, led to the advancement of the arts in this country.

One of the predominant features in Mr. Walpole's character was, a veneration for birth and rank, to which he certainly had pretensions in the long list of his ancestors, although among them we find few distinguished benefactors to their country. This passion, however, which in his political career he joined with principles that have not been thought connected with it, led him to search after those illustrious examples in whom birth and rank have been allied with genius. His industry soon produced the pleasing compilation entitled "*A Catalogue of Royal and Noble Authors,*" which, although greatly enlarged in the edition published with his works, has been thought meagre by those who did not consider that he professed to give a catalogue only. To what size and importance might it not have swelled, had he given the lives of the authors on the scale usually allowed in biographical compilations? In this work, the chief excellence is in his characters; they are admirable as portraits; and, like portraits, they have some of the faults, as well as beauties, of the most celebrated masters. We have often referred, and been greatly indebted, to Mr. Park's splendid, accurate, and highly improved edition of this work, published in 1806, 5 vols. 8vo.

The letters to general Conway and his other friends, which he left for publication with his works, have been much admired. They exhibit his taste, his disposition, his friendship, and all his peculiarities, to the greatest advantage. It cannot be doubted that he valued those compositions, as he had kept copies of them for so many years, with a view to publication; and as he was always of opinion that the English made a very poor figure in letter-writing, it is not unfair to suppose that he might wish to remove this reproach, with what success, it is not necessary here to inquire. It must be observed, however, that his wit has many marks of effort and labour, that it recurs too

often, and that he is too often disposed to treat serious subjects with unbecoming levity. If he was not an infidel, he was at least a sneerer; and while in one place he almost predicts the revolution in France, and in another execrates the atrocities with which it was accompanied, he seems unconscious that his own principles were not very remote from those which precipitated the destruction of the throne and the altar.

Mr. Walpole valued highly his talent for letter-writing, and many have regarded him as the best letter-writer of his day. If they had said the most lively, or the most witty, they would have been nearer the truth. But whatever the particular merit of his correspondence, it has since proved fatal to his personal character in a very important feature. Letter-writing seems to have been with him a species of patronage, of grace and favour conferred upon his literary contemporaries, on whom he bestowed no other favours. Whatever else he might disappoint them in, they were sure to receive a letter full of praise, and Mr. Walpole's praise was once thought of considerable importance. But since his printed correspondence has been compared with many hundred letters now extant that never were intended for the press, the evidence of his insincerity, of his extreme vanity, and duplicity towards those whom he most lavishly flattered, is too full and clear to admit of any hesitation in pronouncing that these degrading meannesses belonged to him in no common degree. One very gross instance of his treacherous correspondence may be seen in Stewart's Life of Dr. Robertson; but more, and perhaps fuller, proofs exist in his correspondence with the late Rev. William Cole of Milton, now in the British Museum.

Lord Orford's intellectual defects, says a critic of great candour and ability, were those of education, and temper and habit, and not those of nature. "His rank, and his father's indulgences, made him a coxcomb: nature made him, in my opinion, a genius of no ordinary kind. The author of *"The Castle of Otranto"* possessed invention, and pathos, and eloquence, which, if instigated by some slight exertion, might have blazed to a degree, of which common critics have no conception."

¹ Park's edition of the Royal and Noble Authors.—Gent. Mag. vol. LXVII. Preface to his Works.—Cole's MSS. in Brit. Mus. &c.—D'Israeli's Calamities of Authors; a severe, but masterly sketch.—British Essayists. Preface to the "World."

WALSH (PETER), an Irish catholic of great learning and liberality, was born at Moortown, in the county of Kildare, in the early part of the seventeenth century. He was a friar of the Franciscan order, and was professor of divinity at Louvain, where he probably was educated. Returning to Ireland, he went to Kilkenny at the time the pope's nuncio was there, but was not of his party. On the contrary, he made many endeavours to persuade the Irish Roman catholics to the same loyal sentiments as he himself held ; and after the restoration of Charles II. when he was procurator of the Romish clergy of Ireland, he persuaded many of them to subscribe a recognition or remonstrance, not only of their loyalty to the king, but of their disclaiming the pope's supremacy in temporals. This drew upon him the resentment of many of his brethren, and particularly of the court of Rome. Such hopes, however, were entertained of this important change in the sentiments of the Irish catholics, that in 1666 the court thought proper to permit their clergy to meet openly in synod at Dublin, in order, as was expected, to authorize the above remonstrance by a general act of the whole body. But this assembly broke up without coming to any decision, and the duke of Ormond, then lord lieutenant, considered it necessary to proceed against those who refused to give any security for their allegiance. But when, in 1670, lord Berkeley succeeded him, by some secret orders or intrigues of the popishly-affected party in England, Walsh, and those who had signed the remonstrance, were so persecuted as to be obliged to leave the country. Walsh came to London, and by the interest of the duke of Ormond, got an annuity of 100*l.* for life. He had lived on terms of intimacy with the duke for nearly forty years, and had never touched much on the subject of religion until the reign of James II. when he made some overtures to gain the duke over to popery ; but desisted when he found his arguments had no effect. Dodwell took some pains, although in vain, to convert Walsh, hoping, that as they had cast him out of the communion of the church of Rome, he might be persuaded to embrace that of the church of England. Walsh died in September 1687, and was buried in St. Dunstan's in the West.

Burnet says of him : "He was the honestest and learnedest man I ever knew among them, and was indeed, in all points of controversy, almost wholly a protestant. But he had

senses of his own, by which he excused his adhering to the church of Rome, and maintained, that with these he could continue in the communion of that church without sin, &c. He was an honest and able man, much practised in intrigues, and knew well the methods of the Jesuits and other missionaries."

He wrote various controversial pamphlets, chiefly in vindication of his conduct as to the above remonstrance; and a history of it, under the title of "The History, &c. of the Loyal Formulary, or Irish Remonstrance, in 1661," 1674, folio. He wrote also "A Prospect of the State of Ireland from the year of the world 1756 to the year of Christ 1652," Lond. 1682, 8vo; but this he brought down no farther than 1172, his style and tedious digressions not being relished.¹

WALSH (WILLIAM), an English critic and poet, was the son of Joseph Walsh of Abberley in Worcestershire, esq. and born about 1663, for the precise time does not appear. According to Pope, his birth happened in 1659; but Wood places it four years later. He became a gentleman-commoner of Wadham-college in Oxford in 1678, but left the university without a degree, and pursued his studies in London and at home. That he studied, in whatever place, is apparent from the effect; for he became, in Dryden's opinion, "the best critic in the nation." He was not, however, merely a critic or a scholar. He was likewise a man of fashion, and, as Dennis remarks, ostentatiously splendid in his dress. He was likewise a member of parliament and a courtier, knight of the shire for his native county in several parliaments, in another the representative of Richmond in Yorkshire, and gentleman of the horse to queen Anne under the duke of Somerset. Some of his verses shew him to have been a zealous friend to the Revolution; but his political ardour did not abate his reverence or kindness for Dryden, to whom, Dr. Johnson says, he gave a Dissertation on Virgil's Pastorals; but this was certainly written by Dr. Chetwood, as appears by one of Dryden's letters. In 1705 he began to correspond with Pope, in whom he discovered very early the power of poetry, and advised him to study correctness, which the poets of his time, he said, all neglected. Their letters are written upon the pastoral comedy of the Ita-

¹ Harris's Ware.—Bunnet's Own Times.—Brokesby's Life of Dodwell.

lians, and those pastorals which Pope was then preparing to publish. The kindnesses which are first experienced are seldom forgotten. Pope always retained a grateful memory of Walsh's notice, and mentioned him in one of his latter pieces among those that had encouraged his juvenile studies.

“ ——— Granville the polite,
“ And knowing Walsh, would tell me I could write.”

In his “*Essay on Criticism*,” he had given him more splendid praise, and, in the opinion of his learned commentator, sacrificed a little of his judgment to his gratitude. He died in 1708, aged forty-six years. He is known more by his familiarity with greater men than by anything done or written by himself. His works are not numerous, nor of great merit. In 1691, he published, with a preface written by his friend and advocate Dryden, “*A Dialogue concerning Women, being a Defence of the Sex*,” in 8vo; and, the year after, “*Letters and Poems, amorous and gallant*,” published in what is called “*Dryden's Miscellany*.” These were republished among the “*Works of the Minor Poets*,” printed in 1749, with other performances, consisting chiefly of elegies, epitaphs, odes, and songs, in which he discovers more elegance than vigour, and seldom rises higher than to be pretty.¹

WALSINGHAM (Sir FRANCIS), an eminent statesman in the reign of queen Elizabeth, of an ancient family in Norfolk, was the third and youngest son of William Walsingham of Seadbury, in the parish of Chislehurst, in Kent, by Joyce, daughter of Edmund Denny, of Cheshunt in Hertfordshire. He was born at Chislehurst in 1536. He spent some time at King's-college in Cambridge, but, to complete his education, travelled into foreign countries, where he acquired various languages and great accomplishments. These soon recommended him to be agent to sir William Cecil, lord Burleigh; and under his direction he came to be employed in the most important affairs of state. His first engagement was as ambassador in France during the civil wars in that kingdom. In August 1570, he was sent a second time there in the same capacity, to treat of a marriage between queen Elizabeth and the duke of Alençon, with other matters; and continued until April

¹ Cibber's Lives.—Johnson's Poets.—Bowles's edition of Pope's Works. See Index.—Malone's Dryden, vol. I. 323. IV. 53, 563.—Spence's Anecdotes, MS.

1573 at the court of France, where he acquitted himself with great capacity and fidelity, sparing neither pains nor money to promote the queen's interest, who, however, did not support him with much liberality. It was even with great difficulty that he could procure such supplies as were necessary for the support of his dignified station. In a letter from him (Harleian MSS. No. 260), to the earl of Leicester, dated Paris, March 9, 1570, he earnestly solicits for some allowance on account of the great dearth in France; desiring lord Leicester to use his interest in his behalf, that he might not be so overburthened with the care how to live, as to be hindered from properly attending to the business for which he was sent thither. Five days after he wrote a letter to lord Burleigh, which gives a curious account of the distresses to which Elizabeth's representative was reduced by her singular parsimony. "Your lordship knoweth necessity hath no law, and therefore I hope that my present request, grounded on necessity, will weigh accordingly. And surely if necessity forced me not hereto, I would forbear to do it for many respects. I do not doubt, after my lord of Buckhurst's return, but you shall understand, as well by himself, as by others of his train, the extremity of dearth that presently reigneth here; which is such as her majesty's allowance doth not, by 5*l.* in the week, defray my ordinary charges of household. And yet neither my diet is like to any of my predecessors, nor yet the number of my horses so many as they heretofore have kept. I assure your lordship, of 800*l.* I brought in my purse into this country, I have not left in money and provision much above 300*l.*; far contrary to the account I made, who thought to have had always 500*l.* beforehand to have made my provisions, thinking by good husbandry somewhat to have relieved my disability otherwise," &c. In another letter, dated June 22, 1572, he again solicits lord Burleigh for an augmentation of his allowance, alleging, that otherwise he should not be able to hold out: but notwithstanding this and other solicitations, there is much reason to believe that the queen kept him in considerable difficulties.

His negotiations and dispatches during the above embassy were collected by sir Dudley Digges, and published in 1655, folio, with this title, "The complete Ambassador; or, two Treatises of the intended Marriage of queen Elizabeth, of glorious memory; comprised in Letters of

Negotiation of sir Francis Walsingham, her resident in France. Together with the answers of the lord Burleigh, the earl of Leicester, sir Thomas Smith, and others. Wherein, as in a clear Mirrour, may be seen the faces of the two Courts of England and France, as they then stood ; with many remarkable passages of State, not at all mentioned in any history." These papers display Walsingham's acuteness, discernment, and fitness for the trust that was reposed in him.

After his return, in 1573, he was appointed one of the principal secretaries of state, and sworn a privy-counsellor, and soon after received the honour of knighthood. He now devoted himself solely to the service of his country and sovereign ; and by his vigilance and address preserved her crown and life from daily attempts and conspiracies. In 1578, he was sent on an embassy to the Netherlands, and in 1581, went a third time ambassador to France, in order to treat of the proposed marriage between the queen and the duke of Anjou ; and also to conclude a league offensive and defensive between both kingdoms. He resided in France from about the middle of July to the end of the year. In 1583, he was sent into Scotland on an embassy to king James, attended with a splendid retinue of one hundred and twenty horse. The particular design of this embassy is not very clearly expressed by historians. It appears to have been partly occasioned by king James having taken into his councils the earl of Arran, a nobleman very obnoxious to queen Elizabeth. Sir James Melvil, who was at this time at the Scottish court, mentions their expecting the arrival of secretary Walsingham, "a counsellor," he says, "of worthy qualities, who had great credit with the queen of England." Sir James was sent to welcome him, and to inform him, "That his majesty was very glad of the coming of such a notable personage, who was known to be endued with religion and wisdom, whom he had ever esteemed as his special friend, being assured that his tedious travel in his long voyage (being diseased as he was) tended to more substantial points for the confirmation of the amity between the queen his sister and him, than had been performed at any time before."

Walsingham had then an audience of the Scotch king, and after several other private conferences with him, set out again for England. But during his stay in Scotland he declined having any intercourse with the earl of Arran,

"for he esteemed the said earl," says Melvil, "a scorner of religion, a sower of discord, and a despiser of true and *honest men*; and therefore he refused to speak with him, or enter into acquaintance; for he was of a contrary nature, religious, true, and a lover of all honest men." Arran, in resentment, did every thing he could to affront Walsingham; but the latter, on his return, made a very advantageous representation to Elizabeth, of the character and abilities of king James. Hume observes, that Elizabeth's chief purpose in employing Walsingham on an embassy "where so little business was to be transacted, was to learn, from a man of so much penetration and discernment, the real character of James. This young prince possessed very good parts, though not accompanied with that vigour and industry which his station required; and as he excelled in general discourse and conversation, Walsingham entertained a higher idea of his talents than he was afterwards found, when real business was transacted, to have fully merited." Lloyd, who imputes universal genius to Walsingham, says, that he could "as well fit the humour of king James with passages out of Xenophon, Thucydides, Plutarch, or Tacitus, as he could that of Henry king of France with Rabelais's conceits, or the Hollander with mechanic discourses."

Sir Francis Walsingham was not only assiduous in the discharge of those important trusts which were immediately committed to him, or were connected with his office as secretary of state, but he was also zealous to promote every public-spirited design, especially what regarded trade and navigation, which the English were at this time extending with great success to all parts of the world. Among others he patronized the celebrated Hakluyt in his studies and discoveries, and also promoted sir Humphrey Gilbert's voyage for the settling of Newfoundland, by procuring him a sum of money and two ships from the merchants of Bristol.

In 1586, that "the distance between the churches (of Rome and England) should be made wide enough," Antony Wood informs us that a new divinity-lecture was founded at Oxford by sir Francis, "a man of great abilities in the schools of policy, an extreme hater of the popes and church of Rome, and no less a favourer to those of the puritan party." In the letters which sir Francis addressed to the chancellor of the university on this occasion, he

says, "whereas it is found by good experience, that the learning in popery, and in superstition, whereof our Englishmen of late years trained in the seminaries beyond the sea so greatly glory, and so much hurt her majesty's good subjects, when they come to this realm from thence, hath by no means grown and taken root so deeply in those seminaries as by certain public teachers in those seminaries that read and handle only common places of their false religion, which some call dictates, whereby the English Jesuits, and late made priests beyond sea, though in truth of small or no reading at all themselves, yet make a great shew of learning: I cannot but marvel, and much mislike, that in our universities here at home, as great care is not had for advancement of true religion of God here professed, by some more lectures of divinity to be read, especially the handling the principal parts of our religion, whereby no doubt but that the ministry of the churches of this realm, which should spring from the university, would be not only better to deliver all true doctrine, but also to confute upon every occasion the contrary," &c.—The first lecturer nominated by sir Francis, was the celebrated Dr. John Rainolds (See RAINOLDS, p. 494), but the lecture was only of the temporary kind, and is supposed to have ceased on the founder's death.

In the same year, 1586, he displayed his usual sagacity and vigilance in the management of every thing relative to the detection of Babington's conspiracy against queen Elizabeth; and in October was one of the commissioners appointed to try Mary queen of Scotland. In the course of this trial Mary indirectly charged sir Francis with counterfeiting her letters and cyphers, and with practising both against her life and her son's. Upon this sir Thomas rose up, and protested that his heart was free from all malice against the Scottish queen. "I call God," says he, "to witness, that as a private person I have done nothing unbecoming an honest man; neither in my public condition and quality have I done any thing unworthy of my place. I confess, that out of my great care for the safety of the queen and realm, I have curiously endeavoured to search and sift out all plots and designs against the same. If Ballard (one of the persons concerned in Babington's conspiracy) had offered me his assistance, I should not have refused it; yea, I would have rewarded him for his pains and service. If I have tampered any thing with him, why did

he not discover it to save his life?" With this answer queen Mary said she was satisfied; and she desired sir Francis "not to be angry that she had spoken so freely what she had heard reported, and that he would give no more credit to those that slandered her, than she did to such as accused him."

Soon after this sir Francis was made chancellor of the duchy of Lancaster. As to his share in baffling the designs of the court of Spain, Welwood, in his "Memoirs," informs us that Walsingham, by a refined piece of policy, defeated, for a whole year together, the measures that the Spanish monarch had taken for fitting out his armada to invade England. "The vast preparations," he says, "that were making for a considerable time in Spain, kept all Europe in suspense, and it was not certain against whom they were designed; though it was the general opinion they were to subdue the Netherlands all at once, which Spain was sensible could not be done without a greater force by sea as well as land, than had hitherto been employed for that service. Queen Elizabeth thought fit to be upon her guard, and had some jealousies that she might be aimed at: but how to find it out was the difficulty, which at length Walsingham overcame. He had intelligence from Madrid, that Philip had told his council that he had dispatched an express to Rome with a letter written with his own hand to the pope, acquainting him with the true design of his preparations, and asking his blessing upon it, which for some reasons he would not disclose to them till the return of the courier. The secret being thus lodged with the pope, Walsingham, by means of a Venetian priest retained at Rome as his spy, got a copy of the original letter, which was stolen out of the pope's cabinet by a gentleman of the bed-chamber, who took the keys out of the pope's pocket while he slept. And upon this intelligence Walsingham found a way to retard the Spanish invasion for a whole year, by getting the Spanish bills protested at Genoa, which should have supplied them with money to carry on their preparations." In our article of Thomas Sutton, founder of the Charter-house, we have mentioned that this gentleman was Walsingham's chief agent in getting these bills protested.

Of the remainder of sir Francis Walsingham's life we have few particulars. It appears, that, in 1589, he entertained queen Elizabeth at his house at Barn Elms, and,

as was usual in all her majesty's visits, her whole court. Previously to this visit, the queen had taken a lease of the manor of Barn-Elms, which was to commence after the expiration of sir Henry Wyat's, in 1600. Her interest in this lease she granted by letters patent, bearing date the twenty-first year of her reign, to sir Francis Walsingham and his heirs. Sir Francis, in addition to his other dignities, was a knight of the garter, and recorder of Colchester. He passed his latter days mostly in this retirement at Barnes, and when any of his former gay companions came to see him and told him he was melancholy, he is said to have replied, "No, I am not melancholy; I am serious; and 'tis fit I should be so. Oh! my friends, while we laugh, all things are serious round about us: God is serious, who exerciseth patience towards us: Christ is serious, who shed his blood for us: the Holy Spirit is serious, in striving against the obstinacy of our hearts: the holy scriptures bring to our ears the most serious things in the world: the holy sacraments represent the most serious and awful matters: the whole creation is serious in serving God and us: all that are in heaven and hell are serious:—how then can we be gay?"

Sir Francis Walsingham died April 6, 1590, at his town house in Seething-lane, so poor, it is said, that his friends were obliged to bury him in St. Paul's late at night, in the most private manner; in confirmation of which fact, no certificate of his funeral appears to have been entered at the Heralds' college, as was usual when any person of consequence was interred in a manner suitable to his rank. How he became so poor must now be a matter of conjecture. In the early part of his public life we have seen that he expended his own fortune in the service of his country, and what he gained by his official employments was not, probably, more than sufficient to keep up his rank.

His only surviving daughter had the singular lot of being wife to three of the most accomplished men of the age, sir Philip Sidney, the earl of Essex, and the earl of Clanricard. She died at Barn-Elms, June 19, 1602, and was buried the next night privately, near her husband in St. Paul's cathedral.

Sir Francis Walsingham was a puritan in his religious principles, and at first a favourer of them in some matters of discipline. To them he offered, in 1583, in the queen's name, that provided they would conform in other points,

the three ceremonies of kneeling at the communion, wearing the surplice, and the cross in baptism, should be expunged out of the Common-prayer. But they replying to these concessions in the language of Moses, that "they would not leave so much as a hoof behind," meaning, that they would have the church-liturgy wholly laid aside, and not be obliged to the performance of any office in it; so unexpected an answer lost them in a great measure Walsingham's affection. His general character has been thus summed up, from various authorities: "He was undoubtedly one of the most refined politicians, and most penetrating statesmen, that ever any age produced. He had an admirable talent both in discovering and managing the secret recesses of human nature: he had his spies in most courts of Christendom, and allowed them a liberal maintenance; for his grand maxim was, that "knowledge is never too dear." He spent his whole time and faculties in the service of the queen and her kingdoms; on which account her majesty was heard to say that "in diligence and sagacity he exceeded her expectation." He is thought (but this, we trust, is unfounded) to have had a principal hand in laying the foundation of the wars in France and Flanders; and is said, upon his return from his embassy in France, when the queen expressed her apprehension of the Spanish designs against that kingdom, to have answered, "Madam, be content, and fear not. The Spaniard hath a great appetite, and an excellent digestion. But I have fitted him with a bone for these twenty years, that your majesty shall have no cause to dread him, provided, that if the fire chance to slack which I have kindled, you will be ruled by me, and cast in some of your fuel, which will revive the flame." He would cherish a plot some years together, admitting the conspirators to his own, and even the queen's presence, very familiarly; but took care to have them carefully watched. His spies constantly attended on particular men for three years together; and lest they should not keep the secret, he dispatched them into foreign parts, taking in new ones in their room. His training of Parry, who designed the murder of the queen; the admitting of him, under the pretence of discovering the plot, to her majesty's presence; and then letting him go where he would, only on the security of a centinel set over him, was an instance of

reach and hazard beyond common apprehension. The queen of Scots' letters were all carried to him by her own servant, whom she trusted, and were decyphered for him by one Philips, and sealed up again by one Gregory; so that neither that queen, nor any of her correspondents ever perceived either the seals defaced, or letters delayed. *Video et taceo*, was his saying, before it was his mistress's motto. He served himself of the court factions as the queen did, neither advancing the one, nor depressing the other. He was familiar with Cecil, allied to Leicester, and an oracle to Radcliffe earl of Sussex. His conversation was insinuating, and yet reserved. He saw every man, and none saw him. "His spirit," says Lloyd, "was as public as his parts; yet as debonnaire as he was prudent, and as obliging to the softer but predominant parts of the world, as he was serviceable to the more severe; and no less dextrous to work on humours than to convince reason. He would say, he must observe the joints and flexures of affairs; and so could do more with a story, than others could with an harangue. He always surprized business, and preferred motions in the heat of other diversions; and if he must debate it, he would hear all, and with the advantage of foregoing speeches, that either cautioned or confirmed his resolutions, he carried all before him in conclusion, without reply. To him men's faces spake as much as their tongues, and their countenances were indexes of their hearts. He would so beset men with questions, and draw them on, that they discovered themselves whether they answered or were silent. He maintained fifty-three agents and eighteen spies in foreign courts; and for two pistoles an order had all the private papers in Europe. Few letters escaped his hands; and he could read their contents without touching the seals. Religion was the interest of his country, in his judgment, and of his soul; therefore he maintained it as sincerely as he lived it. It had his head, his purse, and his heart. He laid the great foundation of the protestant constitution as to its policy, and the main plot against the popish as to its ruin."

In "*Cottoni Posthuma*, or divers and choice pieces of sir Robert Cotton," &c. is a short article entitled "Sir Francis Walsingham's anatomising of Honesty, Ambition, and Fortitude;" but the book ascribed to him, entitled "*Arcana Aulica*; or, Walsingham's Manual, or prudential Maxims,"

which has been printed several times, is of more doubtful authority.¹

WALSINGHAM (THOMAS, or THOMAS OF), one of the best English historians of the fifteenth century, was a native of Norfolk, a Benedictine of St. Albans, and historiographer royal, about 1440, in the reign of Henry VI. He compiled two historical works of considerable length, the one "A History of England," beginning at the 57th Henry III. the year 1273, and concluding with the funeral of Henry V. and the appointment of Humphrey duke of Gloucester to the regency of England. His other work is entitled "Ypodigma Neustriæ," a sort of history of Normandy, anciently called Neustria, interspersed with the affairs of England from the beginning of the tenth century to 1418. In the dedication of this work, which, with the other, was published by archbishop Parker in 1574, fol. he tells Henry V. that when he reflected on the cunning intrigues, frauds, and breaches of treaties in his enemies the French, he was tormented with fears that they would deceive him: and had composed that work, which contained many examples of their perfidy, to put him upon his guard. Walsingham himself allows that his style is rude and unpolished, and he relates many ridiculous stories of visions, miracles, and portents, but all this was the credulity of the age. In what belongs to himself he is more to be praised: his narrative is far more full, circumstantial, and satisfactory, than that of the other annalists of those times, and contains many things no where else to be found.²

WALSTEIN (ALBERT), duke of Fridland, a celebrated German commander, was born in 1584, and descended of a noble and ancient Bohemian family. His education appears to have been irregular. At first he had no inclination for study, but later in life he applied himself to astronomy and politics, at Padua. After his return to his own country, he married, but being soon left a widower, he went to the siege of Gradisca, in Friuli, and offered his services to the archduke Ferdinand, against the Venetians. When the troubles broke out in Bohemia, he offered himself to the emperor, with an army of thirty thousand men, on condition of being their general. The emperor having

¹ Biog. Brit.—Lloyd's State Worthies.—Peck's Desiderata.—Birch's Lives.—Melvil's Memoirs.—Lysons's Environs, vol. II.—Lodge's Illustrations.—Hume's Hist.—Wood's Annals.

² Nicolson's Hist. Library.—Henry's Hist. of Great Britain.

consented, Walstein marched at the head of this army, and reduced the diocese of Halberstadt and the bishopric of Halle; he ravaged also the territories of Magdeburgh and Anhalt; defeated Mansfeldt in two battles; retook all Silesia; vanquished the marquis d'Urlach; conquered the archbishopric of Bremen and Holsace, and made himself master of all the country between the ocean, the Baltic sea, and the Elbe; leaving only Gluckstadt to the king of Denmark, whom he also drove from Pomerania, where he had made a descent. After the treaty of Lubec, the emperor gave him the titles and spoils of the duke of Mecklenburgh, who had rebelled; but Walstein published an edict about that time, ordering the restitution of ecclesiastical property in the territories just given him; and the protestants, being alarmed, called in Gustavus Adolphus, king of Sweden, to their assistance. This step so intimidated the emperor, that he permitted Walstein to be removed, and sent only Tilly against Gustavus. Tilly having been defeated at Leipsic by the Swedes, the conqueror rushed into Germany like a torrent, which obliged the emperor to recall Walstein, whom he appointed generalissimo. Walstein accordingly entered the lists with the Swedish monarch; defeated him, and was defeated in his turn; took from him almost the whole of Bohemia, by the capture of Prague, and fought with various success till the bloody battle of Lutzen, November 16, 1632, which Walstein lost, though Gustavus Adolphus was killed at the commencement of the action. Walstein, notwithstanding this defeat, finding himself delivered from so formidable a prince, was suspected of aiming at independence; and these suspicions being increased by his refusing to submit to the court of Vienna in any of his enterprises, the emperor degraded him, and gave the command to Galas. Walstein, alarmed at this, made the officers of his army take an oath of fidelity to him at Pilsen, January 12, 1634, and retired to Egra, a strong city on the frontiers of Bohemia and Saxony; but Gordon, a Scotchman, lieutenant-colonel and governor of Egra, flattered by the hopes of great preferment, conspired against him with Butler, an Irishman, to whom Walstein had given a regiment of dragoons, and Laschi, a Scotchman, captain of his guards. These three, who are said to have been instigated to this crime by the court of Vienna, murdered him in his chamber, February 15, 1634. He was, at that time, fifty years old. The family of Walstein

is distinguished in Germany, and has produced several other great men.¹

WALTON (BRIAN), a learned English bishop, and editor of the celebrated Polyglott Bible, was born at Cleaveland in the North Riding of Yorkshire, in 1600. He was admitted sizer of Magdalen college, Cambridge, under Mr. John Gooch, but in 1616 removed to Peter-House college, where he took a master of arts degree in 1623. About that time, or before, he taught a school, and served as a curate in Suffolk, whence he removed to London, and lived for a little time as assistant or curate to Mr. Stock, rector of All-hallows in Bread-street. After the death of Mr. Stock, he became rector of St. Martin's Orgar in London, and of Sandon in Essex; to the latter of which he was admitted in January 1635, and the same day to St. Giles's-in-the-Fields, which he quitted soon after. The way to preferment lay pretty open then to a man of his qualities; for, he had not only uncommon learning, which was more regarded then than it had been of late years, but he was also exceedingly zealous for the church and king. In 1639, he commenced doctor of divinity; at which time he was prebendary of St. Paul's and chaplain to the king. He possessed also another branch of knowledge, which made him very acceptable to the clergy: he was well versed in the laws of the land, especially those which relate to the patrimony and liberties of the church. During the controversy between the clergy and inhabitants of the city of London, about the tithes of rent, he was very industrious and active in behalf of the former; and upon that occasion made so exact and learned a collection of customs, prescriptions, laws, orders, proclamations, and compositions, for many hundred years together, relating to that matter, (an abstract of which was afterwards published,) that the judge declared, "there could be no dealing with the London ministers if Mr. Walton pleaded for them." Such qualities, however, could only render him peculiarly obnoxious to the republican party, and accordingly, when they had assumed the superiority, he was summoned by the House of Commons as a delinquent; was sequestered from his living of St. Martin's Orgar, plundered, and forced to fly; but whether he went to Oxford directly, or to his other living of Sandon in Essex, does not appear. It is, however, certain that

¹ Moreri.—Dict. Hist.

he was most cruelly treated at that living likewise, being grievously harassed there; and once, when he was sought for by a party of horse, was forced to shelter himself in a broom-field. The manner of his being sequestered from this living is a curious specimen of the principles of those who were to restore the golden age of political justice. Sir Henry Mildmay and Mr. Ashe, members of parliament, first themselves drew up articles against him, though no way concerned in the parish, and then sent them to Sandon to be witnessed and subscribed. Thus dispossessed of both his livings, he betook himself for refuge to Oxford, as according to Lloyd, he would otherwise have been murdered.

On August 12, 1645, he was incorporated in the university of Oxford. Here it was that he formed the noble scheme of publishing the Polyglott Bible; and, upon the decline of the king's cause, he retired to the house of Dr. William Fuller, his father-in-law, in London, where, though frequently disturbed by the prevailing powers, he lived to complete it. The "*Biblia Polyglotta*" was published at London in 1657, in 6 vols. folio; wherein the sacred text was, by his singular care and oversight, printed, not only in the vulgar Latin, but also in the Hebrew, Syriac, Chaldee, Samaritan, Arabic, Æthiopic, Persic, and Greek, languages; each having its peculiar Latin translation joined therewith, and an apparatus fitted to each for the better understanding of those tongues. In this great work, so far as related to the correcting of it at the press, and the collating of copies, he had the assistance of several learned persons; the chief of whom was Mr. Edmund Castell, afterwards professor of Arabic at Cambridge. Among his other assistants were Mr. Samuel Clarke of Merton college, and Mr. Thomas Hyde of Queen's college, Oxford: he had also some help from Mr. Whelock, Mr. Thorndike, Mr. Edward Pocock, Mr. Thomas Greaves, &c. Towards printing the work, he had contributions of money from many noble persons and gentlemen, which were put into the hands of sir William Humble, treasurer for the said work. The Prolegomena and Appendix to it were attacked in 1659, by Dr. John Owen, in "*Considerations*," &c. who was answered the same year by Dr. Walton, in a piece under the title of "*The Considerator considered: or, a brief View of certain Considerations upon the Biblia*"

Polyglotta, the Prolegomena, and Appendix. Wherein, among other things, the certainty, integrity, and the divine authority, of the original text is defended against the consequences of Atheists, Papists, Anti-Scripturists, &c. inferred from the various readings and novelty of the Hebrew points, by the author of the said Considerations; the Biblia Polyglotta and translations therein exhibited, with the various readings, prolegomena, and appendix, vindicated from his aspersions and calumnies; and the questions about the punctuation of the Hebrew text, the various readings, and the ancient Hebrew character, briefly handled," 8vo. These prolegomena, which have always been admired, and afford indeed the principal monument of his learning, consist of sixteen parts: 1. Of the nature, origin, division, number, changes, and use of languages. 2. Of letters, or characters, their wonderful use, origin and first invention, and their diversity in the chief languages. 3. Of the Hebrew tongue, its antiquity, preservation, change, excellency, and use, ancient characters, vowel points, and accents. 4. Of the principal editions of the Bible. 5. Of the translations of the Bible. 6. Of the various readings in the Holy Scripture. 7. Of the integrity and authority of the original texts. 8. Of the Masora, Keri, and Ketib, various readings of the Eastern and Western Jews, Ben Ascher, and Ben Napthali, and of the Cabala. 9. Of the Septuagint, and other Greek translations. 10. Of the Latin Vulgate. 11. Of the Samaritan Pentateuch, and the versions of the same. 12. Of the Chaldee language, and versions. 13. Of the Syriac tongue, and versions. 14. Of the Arabic language and versions. 15. Of the Ethiopic tongue and versions; and, 16. Of the Persian language and versions. As these instructive prolegomena were highly valued by scholars on the continent, they were reprinted at Zurich in 1573, fol. by Heidegger, with Drusius's collection of Hebrew proverbs; and about 1777 Dr. Dathe printed an edition at Leipsic in 8vo, with a preface containing many judicious and learned remarks on several of Dr. Walton's opinions.

Nine languages, as we have observed, are used in this Polyglott, yet there is no one book in the whole Bible printed in so many. In the New Testament, the four evangelists are in six languages; the other books only in five; and those of Judith and the Maccabees only in three.

The Septuagint version is printed from the edition at Rome in 1587. The Latin is the Vulgate of Clement VIII. But for these and many other particulars of the history and progress of this work, so great an honour to the English press, we must refer to Dr. Clark's Bibliographical Dictionary, and that invaluable fund of information, Mr. Nichols's Literary Anecdotes. The alterations in the preface to the Polyglott, in which the compliments to Cromwell are omitted or altered so as to suit Charles II. have been long the topic of curious discussion, which has had the effect to give a factitious value to the copies that happen to have the preface unaltered. This was a few years ago in some measure destroyed by Mr. Lunn, the bookseller, who printed a fac simile of the *republican* preface, as it has been called, which may be added by the possessors of the *royal* copies.

After the restoration, Dr. Walton had the honour to present the Polyglott Bible to Charles II., who made him chaplain in ordinary, and soon after promoted him to the bishopric of Chester. In September 1661, he went to take possession of his see; and was met upon the road, and received with such a concourse of gentry, clergy, militia both of the city and county, and with such acclamations of thousands of the people, as had never been known upon any such occasion. This was on the 10th of September, and on the 11th he was installed with much ceremony; "a day," says Wood, "not to be forgotten by all the true sons of the Church of England, though cursed then in private by the most rascally faction and crop-eared whelps of those parts, who did their endeavours to make it a May-game and a piece of foppery." This glory, however, which attended bishop Walton, though it seems to have been great, was yet short-lived; for, returning to London, he died at his house in Aldersgate-street, Nov. the 29th following, and was interred in St. Paul's cathedral, where a monument with a Latin inscription was erected to his memory, of which a broken stone now only remains, with a few words of the inscription, in the vault of St. Faith's under St. Paul's. Dr. Walton was twice married. His first wife was Anne, of the Claxton family of Suffolk. She died May 25, 1640, aged forty-three, and was buried in the chancel of Sundon church, where a handsome monument was erected to her memory. His second wife was Jane, daughter to the celebrated Dr. Fuller, vicar of St. Giles's Cripplegate. Dr. Walton had published at London,

in 1655, "*Introductio ad lectionem Linguarum Orientalium*," in 8vo.¹

WALTON (GEORGE), a gallant naval officer, memorable for the brevity of his dispatches, appears to have been of obscure origin, nor is any thing known of his history until his appointment, in 1692, to be first lieutenant of the *Devonshire*, an eighty-gun ship. From this time we have only accounts of his removals from one ship to another, without any opportunity of particularly displaying his courage, until 1718, when he commanded the *Canterbury* of sixty guns, and was sent under the command of sir George Byng to the Mediterranean. On the 11th of August, the British fleet, then off Sicily, which had during the preceding day and night, been in pursuit of the Spaniards, having come up so close to them as to render an engagement unavoidable, the marquis de Mari, one of their rear admirals, separated from the body of the fleet, and ran in for the Sicilian shore, with six ships of war, and all the gallies, store-ships, bomb-ketches, and fire-ships. Captain Walton was immediately detached after them with six ships of the line, by the commander-in-chief, who himself pursued the remainder, and soon began the attack, the issue of which was, that he captured four Spanish ships of war, one of them mounting sixty guns, commanded by rear admiral Mari himself, one of fifty-four, one of forty, and one of twenty-four guns, with a bomb-vessel and a ship laden with arms; and burnt one ship of war mounting fifty-four guns, two of forty, and one of thirty, a fire-ship, and a bomb-ketch. It may admit of some dispute, whether this brave officer derived a greater degree of popular favour from the gallantry of his conduct, or the very singular account he rendered of it to his commander-in-chief, and to the world. The whole of his dispatches were comprised in the following laconic note:

"Sir, *Canterbury, off Syracuse, Aug. 16, 1718.*

"We have taken and destroyed all the Spanish ships and vessels that were upon the coast, the number as *per margin*. I am, &c. GEORGE WALTON."

His behaviour on this occasion procured him the honour of knighthood immediately on his return. He afterwards rose by the usual gradations to the rank of admiral of the blue, and was employed in various expeditions, but with-

¹ Biog. Brit.—Ath. Ox. vol. II.—Gen. Dict.—Lloyd's Memoirs.—Walker's Sufferings, &c.

out having any opportunity of acquiring additional distinction. In 1735 he retired altogether from active service on a pension of 600*l.* a year, and died in 1740.¹

WALTON (ISAAC, or, as he used to write it, IZAAK), a celebrated writer on the art of angling, and the author of some valuable lives, was born at Stafford in August 1593. His first settlement in London, as a shopkeeper, was in the Royal Burse in Cornhill, built by sir T. Gresham, and finished in 1567. In this situation he could scarcely be said to have had elbow-room; for, the shops over the Burse were but seven feet and a half long, and five wide; yet he carried on his trade till some time before 1624, when "he dwelt on the north side of Fleet-street, in a house two doors west of the end of Chancery-lane, and abutting on a messuage known by the sign of the Harrow;" by which sign the old timber-house at the south-west corner of Chancery-lane, in Fleet-street, till within these few years, was known. A citizen of this age would almost as much disdain to admit of a tenant for half his shop, as a knight would to ride double; though the brethren of one of the most ancient orders of the world were so little above this practice, that their common seal was the device of two riding one horse. He married probably about 1632; for in that year he lived in a house in Chancery-lane, a few doors higher up on the left hand than the former, and described by the occupation of a sempster or milliner. The former of these might be his own proper trade; and the latter, as being a feminine occupation, might be carried on by his wife: she, it appears, was Anne, the daughter of Mr. Thomas Ken, of Furnival's-inn, and sister of Thomas, afterwards Dr. Ken, bishop of Bath and Wells. About 1643 he left London, and, with a fortune very far short of what would now be called a competency, seems to have retired altogether from business. While he continued in London, his favourite recreation was angling, in which he was the greatest proficient of his time; and, indeed, so great were his skill and experience in that art, that there is scarcely any writer on the subject since his time who has not made the rules and practice of Walton his very foundation. It is, therefore, with the greatest propriety that Langbaine calls him "the common father of all anglers." The river that he seems mostly to have frequented

¹ Campbell's *Lives of the Admirals*.—Charnock's *Biog. Naval*.

for this purpose was the Lea, which has its source above Ware in Hertfordshire, and falls into the Thames a little below Blackwall; unless we will suppose that the vicinity of the New River to the place of his habitation might sometimes tempt him out with his friends, honest Nat. and R. Roe, whose loss he so pathetically mentions, to spend an afternoon there. In 1662 he was by death deprived of the solace and comfort of a good wife, as appears by a monumental inscription in the cathedral church of Worcester.

Living, while in London, in the parish of St. Dunstan in the West, of which Dr. John Donne, dean of St. Paul's, was vicar, he became of course a frequent hearer of that excellent preacher, and at length, as he himself expresses it, his convert. Upon his decease, in 1631, sir H. Wotton requested Walton to collect materials for a life of the doctor, which sir Henry had undertaken to write; but, sir Henry dying before he had completed the life, Walton undertook it himself; and in 1640 finished and published it, with a collection of the doctor's sermons, in folio. Sir H. Wotton dying in 1639, Walton was importuned by King to undertake the writing of his life also; and it was finished about 1644. The precepts of angling, that is, the rules and directions for taking fish with a hook and line, till Walton's time, having hardly ever been reduced to writing, were propagated from age to age chiefly by tradition; but Walton, whose benevolent and communicative temper appears in almost every line of his writings, unwilling to conceal from the world those assistances which his long practice and experience enabled him, perhaps the best of any man of his time, to give, in 1653 published in a very elegant manner his "Complete Angler, or Contemplative Man's Recreation," in small 12mo, adorned with exquisite cuts of most of the fish mentioned in it. The artist who engraved them has been so modest as to conceal his name; but there is great reason to suppose they are the work of Lombart, who is mentioned in the "Sculptura" of Mr. Evelyn; and also that the plates were of steel. "The Complete Angler" came into the world attended with encomiastic verses by several writers of that day. What reception in general the book met with may be naturally inferred from the dates of the subsequent editions; the second came abroad in 1655; the third in 1664; the fourth in 1668, and the fifth and last in 1676. Sir John Hawkins

had traced the several variations which the author from time to time made in these subsequent editions, as well by adding new facts and discoveries as by enlarging on the more entertaining parts of the dialogue. The third and fourth editions of his book have several entire new chapters; and the fifth, the last of the editions published in his life-time, contains no less than eight chapters more than the first, and twenty pages more than the fourth. Not having the advantage of a learned education, it may seem unaccountable that Walton so frequently cites authors that have written only in Latin, as Gesner, Cardan, Aldrovandus, Rondeletius, and even Albertus Magnus; but it may be observed, that the voluminous history of animals, of which the first of these was author, is in effect translated into English by Mr. Edward Topsel, a learned divine, chaplain, as it seems, in the church of St. Botolph, Aldersgate, to Dr. Neile, dean of Westminster: the translation was published in 1658, and, containing in it numberless particulars concerning frogs, serpents, caterpillars, and other animals, though not of fish, extracted from the other writers above-named, and others, with their names to the respective facts, it furnished Walton with a great variety of intelligence, of which in the later editions of his book he has carefully availed himself: it was therefore through the medium of this translation alone that he was enabled to cite the other authors mentioned above; vouching the authority of the original writers, as he elsewhere does sir Francis Bacon, whenever occasion occurs to mention his natural history, or any other of his works. Pliny was translated to his hand by Dr. Philemon Holland; as were also Janus Dubravius "*de Piscinis & Piscium natura*," and Lebault's "*Maison Rustique*," so often referred to by him in the course of his work. Nor did the reputation of "*The Complete Angler*" subsist only in the opinions of those for whose use it was more peculiarly calculated; but even the learned, either from the known character of the author, or those internal evidences of judgment and veracity contained in it, considered it as a work of merit, and for various purposes referred to its authority. Dr. Thomas Fuller, in his "*Worthies*," whenever he has occasion to speak of fish, uses his very words. Dr. Plot, in his "*History of Staffordshire*," has, on the authority of our author, related two of the instances of the voracity of the pike, and confirmed them by two other signal ones, that had then lately fallen out in

that county. These are testimonies in favour of Walton's authority in matters respecting fish and fishing; and it will hardly be thought a diminution of that of Fuller to say, that he was acquainted with, and a friend of, the person whom he thus implicitly commends. About two years after the restoration, Walton wrote the life of Mr. Richard Hooker, author of the "*Ecclesiastical Polity*:" he was enjoined to undertake this work by his friend Dr. Gilbert Sheldon, afterwards archbishop of Canterbury, who, by the way, was an angler. Bishop King, in a letter to the author, says of this life, "*I have often seen Mr. Hooker with my father, who was afterwards bishop of London, from whom, and others at that time, I have heard of the most material passages which you relate in the history of his life.*" Sir William Dugdale, speaking of the three posthumous books of the "*Ecclesiastical Polity*," refers the reader "*to that seasonable historical discourse lately compiled and published, with great judgment and integrity, by that much-deserving person Mr. Isaac Walton.*"

The life of Mr. George Herbert, as it stands the fourth and last in the volume in which that and the three former are collected, seems to have been written the next after Hooker's: it was first published in 1670. Walton professes himself to have been a stranger to the person of Herbert; and though he assures us his life of him was a free-will offering, it abounds with curious information, and is no way inferior to any of the former. Two of these lives, viz. those of Hooker and Herbert, we are told, were written under the roof of Walton's good friend and patron Dr. George Morley, bishop of Winchester; which seems to agree with Wood's account, that, "*after his quitting London, he lived mostly in the families of the eminent clergy of that time;*" and none who consider the inoffensiveness of his manners and the pains he took in celebrating the lives and actions of good men, can doubt his being much beloved by them.

In 1670, these lives were collected and published in octavo, with a dedication to the above bishop of Winchester, and a preface, containing the motives for writing them; this preface is followed by a copy of verses, by his intimate friend and adopted son, Charles Cotton, of Beresford in Staffordshire, esq. the author of the second part of the "*Complete Angler*." The "*Complete Angler*" having, in the space of twenty-three years, gone through four

editions, Walton, in 1676, and in the eighty-third year of his age, was preparing a fifth, with additions, for the press; when Cotton wrote a second part of that work. Cotton submitted the manuscript to Walton's perusal, who returned it with his approbation, and a few marginal strictures; and in that year they were published together. Cotton's book had the title of "The Complete Angler; being instructions how to angle for a trout or grayling, in a clear stream, Part II." and it has ever since been received as a second part of Walton's book. In the title-page is a cipher, composed of the initial letters of both their names; which cipher, Cotton tells us, he had caused to be cut in stone, and set up over a fishing-house that he had erected near his dwelling, on the bank of the little river Dove, which divides the counties of Stafford and Derby.

Cotton's book is a judicious supplement to Walton's; for, it must not be concealed, that Walton, though he was so expert an angler, knew but little of fly-fishing; and indeed he is so ingenuous as to confess, that the greater part of what he has said on that subject was communicated to him by Mr. Thomas Barker, and not the result of his own experience*. And of Cotton it must be said, that, living in a country where fly-fishing was, and is, almost the only practice, he had not only the means of acquiring, but actually possessed, more skill in the art, as also in the method of making flies, than most men of his time. His book is in fact a continuation of Walton's, not only as it teaches at large that branch of the art of angling which Walton had but slightly treated on, but as it takes up Venator, Walton's piscatory discipline, just where his master had left him.

Walton was now in his eighty-third year, an age, which, to use his own words, "might have procured him a writ of ease†, and secured him from all farther trouble in that

* This Mr. Barker was a good-humoured gossiping old man, and seems to have been a cook; for he says, "he had been admitted into the most ambassadors kitchens that had come to England for forty years, and drest fish for them;" for which he says, "he was duly paid by the Lord Protector." He spent a great deal of time, and, it seems, money too, in fishing; and, in the latter part of his life, dwelt in an alms-house near the Gatehouse, at

Westminster. A few years after the first publication of Walton's book, viz. in 1659, he published a book, entitled "Barker's Delight, or the Art of Angling." And, for that singular vein of humour that runs through it, a most diverting book it is.

† A discharge from the office of a judge, or the state and degree of a serjeant at law. Dugdale, Orig. Jurid. p. 139.

kind ;" when he undertook to write the life of bishop Sanderson, which was published, together with several of the bishop's pieces, and a sermon of Hooker's, 1677, in 8vo. It was not till long after that period when the faculties of men begin to decline, that Walton undertook to write this life ; yet, far from being deficient in any of those excellences that distinguish the former lives, it abounds with the evidences of a vigorous imagination, a sound judgment, and a memory unimpaired ; and for the nervous sentiments and pious simplicity displayed in it, let the concluding paragraph, pointed out by Dr. Samuel Johnson, be considered as a specimen : "Thus this pattern of meekness and primitive innocence, changed this for a better life. It is now too late to wish that mine may be like his, for I am in the eighty-fifth year of my age, and God knows it hath not ; but I most humbly beseech Almighty God that my death may : and I do earnestly beg, that, if any reader shall receive any satisfaction from this very plain and as true relation, he will be so charitable as to say, Amen !" Such were the persons, whose virtues Walton was laudably employed in celebrating ; and it is observable, that not only these, but the rest of Walton's friends *, were eminent royalists ; and that he himself was in great repute for his attachment to the royal cause will appear by a relation which sir John Hawkins has quoted from Ashmole's "History of the Garter."

Besides the works of Walton above-mentioned, there are extant, of his writing, verses on the death of Dr. Donne, beginning, "Our Donne is dead ;" verses to his reverend friend the author of the "Synagogue," printed together with Herbert's "Temple ;" verses before Alexander Brome's "Poems," 1646, and before Cartwright's "Plays and Poems," 1651. He wrote also the lines under an engraving of Dr. Donne, before his "Poems," 1635.

Dr. Henry King, bishop of Chichester, in a letter to Walton, dated in Nov. 1664, says, that he had done much for sir Henry Savile, his contemporary and familiar friend ; which fact connects very well with what the late Mr. Des Maizeaux, some years since, related to Mr. Oldys, that

* In the number of his intimate friends, we find Abp. Usher, Abp. Sheldon, Bp. Morton, Bp. King, Bp. Barlow, Dr. Fuller, Dr. Price, Dr. Woodford, Dr. Featly, Dr. Holdsworth, sir

Edwin Sandys, sir Edward Bysh, Mr. Craumer, Dr. Hammond, Mr. Chillingworth, Michael Drayton, and that celebrated scholar and critic Mr. John Hales of Eton.

there were then several letters of Walton extant, in the Ashmolean Museum, relating to a life of sir Henry Savile, which Walton had entertained thoughts of writing. He also undertook to collect materials for a life of Hales. Mr. Anthony Farringdon, minister of St. Mary Magdalen, Milk-street, London, had begun to write the life of this memorable person, but, dying before he had completed it, his papers were sent to Walton, with a request from Mr. Fulman, who had proposed to himself to continue and finish it, that Walton would furnish him with such information as was to his purpose. Fulman did not live to complete his design; but a life of Mr. Hales, from other materials, was compiled by the late Mr. Des Maizeaux, and published by him in 1719, as a specimen of a new "Biographical Dictionary." In 1683, when he was ninety years old, Walton published "Thealma and Clearchus, a pastoral history, in smooth and easy verse, written long since by John Chalk-hil, esq. an acquaintance and friend of Edmund Spenser!" to this poem he wrote a preface, containing a very amiable character of the author. He lived but a very little time after the publication of this poem; for, as Wood says, he ended his days on the 15th of Dec. 1683, in the great frost, at Winchester, in the house of Dr. William Hawkins, a prebendary of the church there, where he lies buried.

In the cathedral of Winchester, on a large black flat marble stone, is an inscription to his memory, the poetry of which has very little to recommend it. Of the various editions of Walton's Angler, and other works on the same subject, an accurate catalogue is given in the British Bibliographer, vol. II. Of his "Lives" a much improved edition was published by Dr. Zouch in 1796, 4to, reprinted since in 8vo. The life of Walton followed in the preceding sketch, is principally that by sir John Hawkins, in his edition of the Angler. Dr. Zouch's is perhaps more elegant, but has few additional facts.¹

WANDESFORDE, (CHRISTOPHER, VISCOUNT CASTLE-COMER), an upright statesman, was the son and heir of sir George Wandesforde, knight, of Kirklington, in Yorkshire, and was born at Bishop Burton, in the East Riding of that county, in Sept. 1592. His family was very ancient and honourable, the pedigree beginning with Geoffrey de Musters, of Kirklington, in the reign of Henry II. He

¹ Life by Sir John Hawkins—and by Dr. Zouch.

was taught by his virtuous mother the rudiments of the English tongue, and of the Christian religion, and sent, as soon as it was proper, to the free-school of Wells, and there instructed in due course in the Latin and Greek languages. About the age of fifteen he was judged fit for the university, and admitted of Clare-hall, Cambridge, under the tuition of Dr. Milner. Here, it is supposed, his acquaintance commenced with Mr. Wentworth, afterwards earl of Strafford, which grew into the strictest friendship and fraternal affection. Mr. Wandesforde is said to have made great progress at college in the arts and sciences, and the knowledge of things natural, moral, and divine; but applied himself closely at the same time to the study of the classics, and particularly to oratory, as appears from his subsequent speeches in parliament. At the age of nineteen he was called from the university by his father's death, to a scene of important business, the weighty regulation of family affairs, with an estate heavily involved; his necessary attention to which prevented him from pursuing the studies preparatory to the church, which he had originally chosen as a profession, and now relinquished.

After this, a general acquaintance with the laws of his country seems to have been his leading acquirement, and hence, when he became a representative in parliament, he was nominated one of the eight chief managers in the impeachment of the duke of Buckingham. The account of Mr. Wandesforde's share in that transaction, as given by Rushworth, is much to the credit of his moderation and prudence. In the new parliament, which met March 17, 1628, he made a conspicuous figure, and acted a truly constitutional part, supporting the privileges of the people when attacked, and when these were secured by a confirmation of the petition of right, adhering to his sovereign. About 1633, it was proposed by Charles I. to send Mr. Wandesforde ambassador to Spain; but this honour was declined; from his not wishing to engage in any public employment. Soon after, however, when his friend lord Wentworth was fixed on to go as lord-deputy to Ireland, Mr. Wandesforde was persuaded to accompany him as master of the rolls, from motives of personal regard. He arrived at Dublin in July 1633, where he built a new office of the rolls at his own cost. In 1636 he was made one of the lords justices of Ireland, in the absence of lord Wentworth, and knighted. Retiring to his seat at Kil-

dare, he completed his book of "Instructions to his Son," which bears date Oct. 5, 1636. He soon after sold Kildare to lord Wentworth, and purchased the estate of Castle-comer, where he established a manufactory for cottons, and founded a colliery. In 1640 he was appointed lord-deputy in the place of lord Strafford, and gave such satisfaction to the king by his conduct in that high station, that he was created baron Mowbray and Musters, and viscount Castle-comer. On the receipt of the patent, however, he exclaimed, "Is it a fit time for a faithful subject to appear higher than usual, when his king, the fountain of honours, is likely to be reduced lower than ever?" He therefore ordered the patent to be concealed, and his grandson was the first who assumed its privileges.

His lordship died Dec. 3, 1640, and his loss was universally lamented, says Lodge, being a man of great prudence, moderation, integrity, and virtue. Lord Strafford, on hearing of his death, is said to have uttered the following apostrophe: "I attest the eternal God, that the death of my cousin Wandesforde more affects me than the prospect of my own; for in him is lost the richest magazine of learning, wisdom, and piety, that these times could boast."

His lordship was reported by his daughter to have read over the whole Bible yearly, and to have made "great remarks upon it." These remarks, with other "Collections in Divinity," are said to be lost, and so it was for some time surmised, were his valuable "Instructions to his Son," an excellent manual of piety and wisdom, till a duplicate copy was discovered which had been privately transcribed, and from which the work was printed under the care of the author's great-great-grandson, Thomas Comber, LL. D. in 1777, 12mo, with a second volume in 1778, containing memoirs of the life and death of lord-deputy Wandesforde.¹

WANLEY (HUMPHREY), a literary antiquary of great learning and accuracy, was the son of the rev. Nathanael Wanley, some time vicar of Trinity-church in Coventry. This Nathanael Wanley was born at Leicester in 1633, and died in 1680. Besides the vicarage of Trinity-church, it is probable that he had another in Leicestershire, from the following title-page, "Vox Dei, or the great duty of self-reflection upon a man's own wayes, by N. Wanley,

¹ Memoirs by Dr. Comber.—Park's edition of the Royal and Noble Authors.

M. A. and minister of the gospel at Beeby in Leicestershire," London, 1658. He was of Trinity-college, Oxford, B. A. 1653, M. A. 1657, but is not mentioned by Wood. The work which now preserves his name is his "Wonders of the Little World," 1678, fol. a work to be classed with Clark's "Examples," 2 vols. fol. or Turner's "Remarkable Providences," containing a vast assemblage of remarkable anecdotes, &c. many of which keep credulity on the stretch. As these were collected by Mr. Wanley from a number of old books, little known, or read, it is not improbable that such researches imparted to his son that taste for bibliographical studies which occupied his whole life. At least it is certain that Humphrey, (who was born at Coventry, March 21, 1671-2, and was bred first a limner, and afterwards some other trade), employed all his leisure time, at a very early period, in reading old books and old MSS. and copying the various hands, by which he acquired an uncommon faculty in verifying dates. Dr. Lloyd, then bishop of Lichfield and Coventry, sent him to Edmund-hall, Oxford, of which Dr. Mill was then principal, whom he greatly assisted in his collations of the New Testament. Hearne says, that during his stay in this hall, he attended but one lecture, which was in logic, which he swore he could not comprehend. Dr. Charlett, master of University-college, hearing of Wanley's attention to matters of antiquity, induced him to remove to his own college, which he soon did, residing at the master's lodgings, who, says Hearne, "employed him in writing trivial things, so that he got no true learning." He certainly acquired the learned languages, however, although it does not appear that he attended much to the usual course of academic studies, or was ambitious of academic honours, as his name does not appear in the list of graduates. By Dr. Charlett's means he was appointed an under-keeper of the Bodleian library, where he assisted in drawing up the indexes to the catalogue of MSS. the Latin preface to which he also wrote. Upon leaving Oxford, he removed to London, and became secretary to the society for propagating Christian knowledge; and at Dr. Hickes's request, travelled over the kingdom, in search of Anglo-Saxon MSS. a catalogue of which he drew up in English, which was afterwards translated into Latin by the care of Mr. Thwaites, and printed in the "Thesaurus Ling. Vet. Septen." Oxon. 1705, fol. He was soon after employed in arranging the

valuable collections of Robert earl of Oxford, with the appointment of librarian to his lordship: In this employment he gave such particular satisfaction, that he was allowed a handsome pension by lord Harley, the earl's eldest son and successor in the title, who retained him as librarian till his death. In Mr. Wanley's Harleian Journal, preserved among the Lansdowne MSS. in the British Museum, are several remarkable entries, as will appear by the specimens transcribed below *.

Mr. Wanley remained in this situation until his death, which happened July 6, 1726, and was occasioned by a dropsy. He was twice married, first to a widow, with several children; the second time, only a fortnight before his death, to a very young woman, to whom he left his property, which was considerable.

About 1708, he first began to compile the catalogue of lord Oxford's MSS. and proceeded as far as No. 2407 of the present printed catalogue. Throughout the whole, he shews great learning and judgment, and his strictures are so just, that there is much reason to lament his not having lived to put the finishing hand to a work, for which he was in every respect so well qualified. This, which was said of Wanley, in the preface to the first edition of the printed catalogue in 1762, may still be repeated, without any disrespect to his successors, because it is to be feared that much useful information was lost by his death.

* This journal, which begins in March 1714-15, and is regularly continued till within a fortnight of his death, is kept with all the dignity as well as the exactness of the minutes of a public body. For instance, "March 2, 1714-15, present, my lord Harley and myself. The secretary related, that the reverend and learned Mr. Elstob deceased some time since; and that he having seen Mrs. Elstob his sister, and making mention of the two MSS. which Mr. Elstob had borrowed from the library (being 34. A. 16. and 42 A. 12.), she said, she would take all due care to see them restored.—My lord Harley expressing some compassion on the unexpected decease of Mr. Urry of Christ-church, the secretary shewed that two MSS. borrowed for his use by the present bishop of Rochester (Dr. Atterbury), while dean of Christ-church, are not yet restored; and that

he had a note under the bishop's hand for the same: My lord undertook to manage this matter."—"July 21, 1722. This day it pleased the most illustrious and high-born lady, the lady Henrietta Cavendish Holles Harley, to add to her former bounties to me, particularly to a large silver tea-pot formerly given to me by her noble ladyship, by sending hither (to this library) her silversmith with a fine and large silver tea-kettle, lamp and plate, and a neat wooden stand: as in all duty and gratitude bound, I shall never cease from praying Almighty God to bless her and all this noble family with all blessings temporal and eternal."—"August 4, 1725, Mr. Pope came, and I shewed him but few things, it being late."—"There are many more, and some very curious, extracts, from this journal in Mr. Nichols's "Literary Anecdotes."

Besides these labours, Wanley published a translation of Ostervald's "Grounds and principles of the Christian religion, explained in a catechetical discourse for the instruction of young people." This was revised by Dr. Stanhope, and printed at London, 1704, 8vo. Hearne, who seems to have had a pique at Wanley, represents him as an unsteady, capricious man; and of this there are some evidences in his own journal. Hearne likewise asserts that he was imprudent and dissipated, but for this we have no other proof, and if he left considerable property, he had not been unwise in that respect. There is an original picture of him in the Bodleian library; another, half-length, sitting, in the possession of the Society of Antiquaries. A mezzotinto print of him was scraped by Smith, in 1718, from a painting by Hill.¹

WANSLEB (JOHN MICHAEL), a learned German, was born in 1635, at Erfort, in Thuringia, where his father was minister of a Lutheran church. After having studied philosophy and theology at Königsberg, he put himself under Job Ludolf, in order to learn the Oriental tongues of that celebrated professor. Ludolf taught him the Ethiopic among others; and then sent him at his own expence into England to print his "Ethiopic Dictionary," which came out at London in 1661. Ludolf complained of Wansleb for inserting many false and ridiculous things, and afterwards gave a new edition of it himself. Dr. Edmund Castell was at that time employed upon his "Lexicon Heptaglotton," and was much gratified to find in Wansleb a man who could assist him in his laborious undertaking; he received him therefore into his house, and kept him three months. Wansleb was no sooner returned to Germany, than Ernest the pious, duke of Saxe-Gotha, being informed of his qualifications, sent him to Ethiopia: the prince's design was, to establish a correspondence between the Protestant Europeans and Abyssines, with a view to promote true religion among the latter. Wansleb set out in June 1663, and arrived at Cairo in Jan. following. He employed the remainder of the year in visiting part of Egypt; but the patriarch of Alexandria, who has jurisdiction over the churches of Ethiopia, dissuaded him from proceeding to that kingdom, and sent his reasons to Ernest in an Arabic

¹ Nichol's *Bowyer*.—Letters from Eminent Persons, 1813, 3 vols. 8vo.—Preface to the *Harleian Catalogue*.—Dibdin's *Bibliomania*.

letter, which is still extant in the library of the duke of Saxe-Gotha.

Wansleb left Alexandria in the beginning of 1665, and arrived at Leghorn; but durst not return to his own country, because duke Ernest was greatly displeased with his conduct, in neglecting the chief object of his embassy, and employing in an improper manner the sums he had received. He went therefore to Rome, where he abjured Lutheranism, and entered into the order of St. Dominic in 1666. In 1670, he was sent to Paris, where being introduced to Colbert, he was commissioned by that minister to return to the East, and to purchase manuscripts and medals for the king's library. He arrived at Cairo in 1672, continued in Egypt near two years, and in that time sent to France 334 manuscripts, Arabic, Turkish, and Persic. The Mahometans growing jealous of this commerce which Wansleb carried on, he removed from Egypt to Constantinople, and had promised to go from that place in search of manuscripts to mount Athos; but excused himself on pretence that Leo Allatius had taken away the best for the use of the Vatican. He was preparing to set out for Ethiopia, when he was recalled to France by Colbert; who, it seems, had just reason to be displeased with his conduct, as Ernest had been before him. He arrived at Paris in April 1676, and might have been advanced not only to the royal professorship of Oriental languages, but even to a bishopric, if his irregular life and manners had not stood in his way. He lived neglected for two or three years, and then died in June 1679.

His publications are, 1. "Relazione dello stato presente dell' Egitto, 1671," 12mo. This is said to be an abridged account of Egypt, which had been sent by him in several letters to duke Ernest; and Ludolf has related, that the Jacobines, whom he employed to translate it into Italian, have deviated from the original in several places. 2. "Nouvelle Relation en forme de Journal d'un Voyage fait en Egypte en 1672 et 1673," 1676, 12mo. 3. "Histoire de l'Eglise d'Alexandrie fondée par S. Marc, que nous appellons celles des Jacobites-Coptes d'Egypte, écrite au Caire même en 1672 et 1673. 1677," 12mo.¹

WARBURTON (JOHN), a heraldic writer and antiquary, was the son of Benjamin Warburton, of Bury in Lancashire,

¹ Niceron, vol. XXVI.—Lobo's Voyage D'Abyss. vol. I.—Mosheim.—Moreri.

by Mary, his wife, eldest daughter, and at length heiress of Michael Buxton, of Buxton, in Derbyshire. He was born Feb. 28, 1681-2. According to Mr. Grose, he received no education, and was originally an exciseman; Mr. Grose adds that he was ignorant not only of the Latin, but of his native language, and so far from understanding mathematics, he did not even understand guaging, which, "like navigation, as practised by our ordinary seamen, consists only in multiplying and dividing certain numbers, or writing by an instrument, the rationale of both which they are totally ignorant of." It appears from Mr. Brooke Somerset's notes, that Toms, who owed his rise to him, told that gentleman that he had great natural abilities, but no education. Grose observes, that "his life was one continued scene of squabbles and disputes with his brethren, by whom he was despised and detested." Toms remarks, that "though his conduct was faulty, yet he was extremely ill-used, especially by the younger Anstis, who was of a violent tyrannical disposition," and there seems reason to suspect that his quarrelsome disposition, rather than his incapacity, has occasioned many of the discreditable reports which have accompanied his name. As a collector of antiquities he appears to have been indefatigable.

The first appearance he made in public was in 1716, when he published his map of Northumberland. In 1719 he was elected a fellow both of the Royal and Antiquary societies, and could not then, we presume, have been thought the ignoramus which he has since been represented. He remained a member of the Society of Antiquaries to the last, but was ejected from the Royal in June 1757, in consequence of not having made his annual payments for a great number of years. In June 1720 he was created Somerset herald, and appears to have been constantly at variance with the superiors of the college. In 1722-3 he published in four closely printed 4to pages, "A List of the Nobility and Gentry of the counties of Middlesex, Essex, and Hertford, who have subscribed, and ordered their coats of arms to be inscribed on a new map of those counties, which is now making by John Warburton, esq." In August 1728, he gave notice, that "he keeps a register of lands, houses, &c. which are to be bought, sold, or mortgaged, in England, Scotland, or Wales, and if required, directs surveys thereof to be made: also solicits grants of arms, and performs all other matters relating

to the office of a herald. For which purpose daily attendance is given at his chambers in the Herald's office, near Doctors Commons, London. He answers letters post-paid, and advertises, if required." This quackery did not probably raise him very high in the opinion of his brethren. In 1749, he published a map of Middlesex on two sheets of imperial atlas, with the arms of the nobility and gentry on the borders. But the earl marshal, supposing these to be fictitious, by his warrant commanded him not to take in any subscriptions for arms, nor advertise or dispose of any maps, till the right of such person respectively to such arms were first proved, to the satisfaction of one of the kings of arms. In his book of "London and Middlesex illustrated," after observing the above injunction of the earl marshal, he subjoins, "which person's (Anstis) partiality being well known to this author, he thought it best to have another arbitrator joined with him, and therefore made choice of the impartial public, rather than submit his performance wholly to the determination of a person so notoriously remarkable for knowing nothing at all of the matter." After censuring the notion, that trade and gentility are incompatible, as a doctrine fitted only for a despotic government, and judiciously remarking the moral impossibility there would soon be of proving descents and arms for want of visitations, he returns to attack the heads of the college, by saying, that such proofs are obstructed by the exorbitant and unjustifiable fees of three heralds, called kings at arms, who receive each 30*l.* for every new grant. In his "London and Middlesex illustrated," he gave the names, residences, genealogy, and coat-armour of the nobility, principal merchants, and other eminent families, emblazoned in their proper colours, with references to authorities.

In 1753, Mr. Warburton published "Vallum Romanum, or the History and Antiquities of the Roman Wall, commonly called the Picts Wall, in Cumberland and Northumberland," with plates and maps, 4*to.* These, with some prints, are the whole of his publications, but he had an amazing collection of MSS. books, prints, &c. relating to the history and antiquities of England, which were dispersed by auction after his death. He had also, but unfortunately lost, a large collection of old dramas, of which a catalogue, with remarks, appears in the Gentleman's Magazine for September 1815.

Mr. Warburton died at his apartments in the college of arms, May 11, 1759, aged seventy-eight, and was buried on the 17th in the south aisle of St. Bennet's church, Paul's Wharf. A peculiar circumstance attended his funeral. Having a great abhorrence to the idea of worms crawling upon him when dead, he ordered that his body should be inclosed in two coffins, one of lead, the other of oak: the first he directed should be filled with green broom, hather, or ling. In compliance with his desire, a quantity, brought from Epping forest, was stuffed extremely close round his body. This fermenting, burst the coffin, and retarded the funeral, until part of it was taken out.

Mr. Warburton married twice: one of his wives was a widow with children, for he married her son, when a minor, to one of his daughters. Amelia, another, married Oct. 23, 1750, to captain John Elphinston, afterwards vice-admiral and commander-in-chief of the Russian fleet, who died very greatly respected by the late empress, Cathérine II. who created him knight of the order of St. George: he was deservedly honoured and beloved by all who knew him. This gallant officer died in November 1789, at Cronstat, after a short illness. By his last wife, our author had John Warburton, esq. who resided many years in Dublin, and was pursuivant to the court of exchequer in Ireland: he married, in 1756, Ann-Catherine, daughter of the rev. Edward-Rowe Mores, rector of Tunstal in Kent, and sister of Edward-Rowe Mores, esq. M.A. and F.R. and A.S., so well known for his skill in antiquity, and the large collections of choice MSS. and books he left at his death, which were sold by Mr. Paterson in 1779. This Mr. Warburton, leaving Dublin, became one of the exons belonging to his majesty's yeomen of the guard at St. James's. Mr. Noble says, that going into France since the troubles in that kingdom, he was one of the few English who fell victims to the sanguinary temper of the usurpers, being guillotined for a pretended sedition, by order of the national convention committee at Lyons, in December 1793; but a correspondent in the Gentleman's Magazine says that the Mr. Warburton, who was guillotined, was the nephew and not the son of the herald.¹

WARBURTON (WILLIAM), an English prelate of great abilities and eminence, was born at Newark-upon-Trent,

¹ Noble's Coll. of Arms.—Nichols's Bowyer.

in the county of Nottingham, Dec. 24, 1698. His father was George Warburton, an attorney and town-clerk of the place in which this his eldest son received his birth and education. His mother was Elizabeth, the daughter of William Hobman, an alderman of the same town; and his parents were married about 1696. The family of Dr. Warburton came originally from the county of Chester, where his great-grandfather resided. His grandfather, William Warburton, a royalist during the rebellion, was the first that settled at Newark, where he practised the law, and was coroner of the county of Nottingham. George Warburton, the father, died about 1706, leaving his widow and five children, two sons and three daughters, of which the second son, George, died young; but, of the daughters, one survived her brother. The bishop received the early part of his education under Mr. Twells, whose son afterwards married his sister Elizabeth; but he was principally trained under Mr. Wright, then master of Okeham-school in Rutlandshire, and afterwards vicar of Campden in Gloucestershire. Here he continued till the beginning of 1714, when his cousin Mr. William Warburton being made head-master of Newark-school, he returned to his native place, and was for a short time under the care of that learned gentleman. During his stay at school, he did not distinguish himself by any extraordinary efforts of genius or application, yet is supposed to have acquired a competent knowledge of Greek and Latin. His original designation was to the same profession as that of his father and grandfather; and he was accordingly placed clerk to Mr. Kirke, an attorney at East Markham in Nottinghamshire, with whom he continued till April 1719, when he was qualified to engage in business upon his own account. He was then admitted to one of the courts at Westminster, and for some years continued the employment of an attorney and solicitor at the place of his birth. The success he met with as a man of business was probably not great. It was certainly insufficient to induce him to devote the rest of his life to it: and it is probable, that his want of encouragement might tempt him to turn his thoughts towards a profession in which his literary acquisitions would be more valuable, and in which he might more easily pursue the bent of his inclination. He appears to have brought from school more learning than was requisite for a practising lawyer. This might rather impede than forward his pro-

gress; as it has been generally observed, that an attention to literary concerns, and the bustle of an attorney's office, with only a moderate share of business, are wholly incompatible. It is therefore no wonder that he preferred retirement to noise, and relinquished what advantages he might expect from continuing to follow the law. It has been suggested by an ingenious writer, that he was for some time usher to a school, but this probably was founded on his giving some assistance to his relation at Newark, who in his turn assisted him in those private studies to which he was now attached; and his love of letters continually growing stronger, the seriousness of his temper, and purity of his morals, concurring, determined him to quit his profession for the church. In 1723 he received deacon's orders from archbishop Dawes; and his first printed work then appeared, consisting of translations from Cæsar, Pliny, Claudian, and others, under the title of "Miscellaneous Translations in Prose and Verse, from Roman Poets, Orators, and Historians," 12mo. It is dedicated to his early patron, sir Robert Sutton, who, in 1726, when Mr. Warburton had received priest's orders from bishop Gibson, employed his interest to procure him the small vicarage of Gryesly in Nottinghamshire. About Christmas, 1726, he came to London, and, while there, was introduced to Theobald, Concanen, and other of Mr. Pope's enemies, the novelty of whose conversation had at this time many charms for him, and he entered too eagerly into their cabals and prejudices. It was at this time that he wrote a letter * to Concanen, dated Jan. 2, 1726, very disrespectful to Pope, which, by accident, falling into the hands of the late Dr. Akenside, was produced to most of that gentleman's friends, and became the subject of much speculation. About this time he also communicated to Theobald some notes on Shakspeare, which afterwards appeared in that critic's edition of our great dramatic poet. In 1727, his second work, entitled "A Critical and Philosophical Enquiry into the Causes of Prodiges and Miracles, as related by Historians," &c. was published in 12mo, and was also dedicated to sir Robert Sutton in a prolix article of twenty pages. In 1727 he published a treatise, under the title of "The Legal Judicature in Chancery

* This letter, which Dr. Akenside has been lately given to the world by Mr. Malone, in the "Supplement to Shakspeare," says will probably be remembered as long as any of the bishop's writings,

stated," which he undertook at the particular request of Samuel Burroughs, esq. afterwards a master in Chancery, who put the materials into his hands, and spent some time in the country with him during the compilation of the work. On April 25, 1728, by the interest of sir Robert Sutton, he had the honour to be in the king's list of masters of arts, created at Cambridge on his majesty's visit to that university. In June, the same year, he was presented by sir Robert Sutton to the rectory of Burnt or Brand Broughton, in the diocese of Lincoln, and neighbourhood of Newark, where he fixed himself accompanied by his mother and sisters, to whom he was ever a most affectionate relative. Here he spent a considerable part of the prime of life in a studious retirement, devoted entirely to letters, and there planned, and in part executed, some of his most important works. They, says his biographer, who are unacquainted with the enthusiasm which true genius inspires, will hardly conceive the possibility of that intense application, with which Mr. Warburton pursued his studies in this retirement. Impatient of any interruptions, he spent the whole of his time that could be spared from the duties of his parish, in reading and writing. His constitution was strong, and his temperance extreme, so that he needed no exercise but that of walking; and a change of reading, or study, was his only amusement.

Several years elapsed after obtaining this preferment, before Mr. Warburton appeared again in the world as a writer*. In 1736 he exhibited a plan of a new edition of Velleius Paterculus, which he printed in the "*Bibliothèque Britannique, ou Histoire des Ouvrages des Savans de la Grande Bretagne, pour les mois Juillet, Aout, & Sept. 1736. A la Haye.*" The design never was completed. Dr. Middleton, in a letter to him dated April 9, 1737, returns him thanks for his letters, as well as the Journal, which, says he, "came to my hands soon after the date of

* At least there was nothing published that can be with certainty ascribed to him. In 1732, his patron, sir Robert Sutton, having been a member of the Charitable Corporation, fell under the censure of the House of Commons, on account of that iniquitous business. He was expelled the House, and his fortune for some time seemed to be holden but on a precarious tenure. On this occasion a

pamphlet appeared, entitled "*An Apology for sir Robert Sutton.*" It can only be conjectured, that Dr. Warburton had some concern in this production; but, when the connexion between him and sir Robert, and the recent obligation received from that gentleman, are considered, it will not be thought unlikely that he might, on this occasion, afford his patron some assistance by his pen.

my last. I had before seen the force of your critical genius very successfully employed on Shakspeare, but did not know you had ever tried it on the Latin authors. I am pleased with several of your emendations, and transcribed them into the margin of my editions; though not equally with them all. It is a laudable and liberal amusement, to try now and then in our reading the success of a conjecture; but, in the present state of the generality of the old writers, it can hardly be thought a study fit to employ a life upon, at least not worthy, I am sure, of your talents and industry, which, instead of trifling on words, seem calculated rather to correct the opinions and manners of the world." These sentiments of his friend appear to have had their due weight; for, from that time, the intended edition was laid aside, and never afterwards resumed. It was in this year, 1736, that he may be said to have emerged from the obscurity of a private life into the notice of the world. The first publication, which rendered him afterwards famous, now appeared, under the title of "The Alliance between Church and State; or, the necessity and equity of an established religion and a test-law, demonstrated from the essence and end of civil society, upon the fundamental principles of the law of nature and nations." In this acute and comprehensive work he discusses the obligation which lies upon every Christian community to tolerate the sentiments, and even the religious exercises of those who, in the incurable diversity of human opinion, dissent from her doctrines; and the duty which she owes to herself of prohibiting by some test the intrusion into civil offices of men who would otherwise endanger her existence by open hostility, or by secret treachery. His biographer, bishop Hurd, remarks, that this work was neither calculated to please the high church divines, nor the low; but, he adds, that "although few at that time were convinced, all were struck by this essay of an original writer, and could not dissemble their admiration of the ability which appeared in the construction of it." "There was, indeed," continues Hurd, "a reach of thought in this system of church policy, which would prevent its making its way at once. It required time and attention, even in the most capable of its readers, to apprehend the force of the argumentation, and a more than common share of candour to adopt the conclusion, when they did. The author had therefore reason to be satisfied with the reception of his

theory, such as it was ; and having thoroughly persuaded himself of its truth, as well as importance, he continued to enlarge and improve it in several subsequent editions ; and in the last, by the opportunity which some elaborate attempts of his adversaries to overturn it, had afforded him, he exerted his whole strength upon it, and has left it in a condition to brave the utmost efforts of future criticism." The late bishop Horsley, in his " Review of the case of the Protestant Dissenters" published in 1787, says that Warburton has in this work " shewn the general good policy of an establishment, and the necessity of a *test* for its security, upon principles which republicans themselves cannot easily deny. His work is one of the finest specimens that are to be found, perhaps, in any language, of scientific reasoning applied to a political subject."

In the close of the first edition of the " Alliance" was announced the scheme of " The Divine Legation of Moses," in which he had at this time made a considerable progress. The first volume of this work was published in January 1737-8, under the title of " The Divine Legation of Moses demonstrated on the principles of a religious deist, from the omissions of the doctrine of a future state of rewards and punishments in the Jewish dispensation : in six books." This was, as the author afterwards observed, fallen upon in so outrageous and brutal a manner as had been scarcely pardonable had it been " The Divine Legation of Mahomet." It produced several answers, and so much abuse from the authors of " The Weekly Miscellany," that in less than two months he was constrained to defend himself in " A Vindication of the Author of the Divine Legation of Moses, from the aspersions of the Country Clergyman's Letter in the Weekly Miscellany of February 14, 1737-8," 8vo. The principle of the " Divine Legation" was not less bold and original than the execution.—That the doctrine of a future state of reward and punishment was omitted in the books of Moses, had been insolently urged by infidels against the truth of his mission, while divines were feebly occupied in seeking what was certainly not to be found there, otherwise than by inference and implication. But Warburton, with an intrepidity unheard of before, admitted the proposition in its fullest extent, and proceeded to demonstrate from that very omission, which in all instances of legislation, merely human, had been industriously avoided, that a system which could dispense with a doctrine,

the very bond and cement of human society, must have come from God, and that the people to whom it was given must have been placed under his immediate superintendence. But it has been well observed, that although in the hands of such a champion, the warfare so conducted might be safe, the experiment was perilous, and the combatant a stranger: hence the timid were alarmed, the formal disconcerted; even the veteran leaders of his own party were scandalized by the irregular act of heroism; and he gave some cause of alarm, and even of dissatisfaction, to the friends of revelation. They foresaw, and deplored a consequence, which we believe has in some instances actually followed; namely, that this hardy and inventive champion has been either misconceived or misrepresented, as having chosen the only firm ground on which the divine authority of the Jewish legislator could be maintained; whereas that great truth should be understood to rest on a much wider and firmer basis: for could the hypothesis of Warburton be demonstrated to be inconclusive; had it even been discovered (which, from the universal knowledge of the history of nations at present is impossible) that a system of legislation, confessedly human, had actually been instituted and obeyed without any reference to a future state, still the divine origin and authority of the Jewish polity would stand pre-eminent and alone. Instituted in a barbarous age, and in the midst of universal idolatry, a system which taught the proper unity of the Godhead; denominated his person by a sublime and metaphysical name, evidently implying self-existence; which, in the midst of fanatical bloodshed and lust, excluded from its ritual every thing libidinous or cruel, (for the permission to offer up beasts in sacrifice is no more objectionable than that of their slaughter for human food, and both are positively humane,) the refusal in the midst of a general intercommunity of gods, to admit the association of any of them with Jehovah:—all these particulars, together with the purity and sanctity of the moral law, amount to a moral demonstration that the religion came from God.

Warburton's Divine Legation, says the same masterly writer to whom we are indebted for the preceding observations *, is one of the few theological, and still fewer con-

* Quarterly Review, No. XIV. Review of Warburton's Works, an article of uncommon ability, which we wish we were at liberty to assign to its proper

troversial works, which scholars perfectly indifferent to such subjects will ever read with delight. The novelty of the hypothesis, the masterly conduct of the argument, the hard blows which this champion of faith and orthodoxy is ever dealing about him against the enemies of both, the scorn with which he represses shallow petulance, and the inimitable acuteness with which he exposes dishonest sophistry, the compass of literature which he displays, his widely extended views of ancient polity and religion, but, above all, that irradiation of unfailling and indefectible genius which, like the rich sunshine of an Italian landscape, illuminates the whole,—all these excellences will rivet alike the attention of taste, and reason, and erudition, as long as English literature shall exist; while many a standard work, perhaps equally learned and more convincing, is permitted to repose upon the shelf. But it is in his episodes and digressions that Warburton's powers of reason and brilliancy of fancy are most conspicuous. They resemble the wanton movements of some powerful and half-broken quadruped, who, disdaining to pace along the highway under a burden which would subdue any other animal of his species, starts aside at every turn to exercise the native elasticity of his muscles, and throw off the waste exuberance of his strength and spirits. Of these the most remarkable are his unfortunate hypothesis concerning the origin and late antiquity of the Book of Job, his elaborate and successful Disquisition on Hieroglyphics and Picture-writing, and his profound and original Investigation of the Mysteries.

Mr. Warburton's extraordinary merit had now attracted the notice of the heir-apparent to the crown, in whose immediate service we find him in June 1738, when he published "Faith working by Charity to Christian edification; a sermon preached at the last episcopal visitation for confirmation in the diocese of Lincoln; with a preface, shewing the reasons of its publication; and a postscript, occasioned by some letters lately published in the Weekly Miscellany: by William Warburton, M.A. chaplain to his royal highness the prince of Wales." A second edition of "The Divine Legation" also appeared in November 1738. In March 1739, the world was in danger of being deprived of this extraordinary genius by an intermitting fever, which with some difficulty was relieved by a plentiful use of the bark. His reputation was now rising every day; and he

about this time rendered a service to Pope, by means of which he acquired an ascendancy over that great poet, which will astonish those who observe the air of superiority which, until this connection, had been shewed in all Pope's friendships, even with the greatest men of the age. The "Essay on Man" had been now published some years; and it is universally supposed that the author had, in the composition of it, adopted the philosophy of lord Bolingbroke, whom on this occasion he had followed as his guide, without understanding the tendency of his principles. In 1738 M. de Crousaz wrote some remarks on it, accusing the author of Spinosism and Naturalism; which falling into Mr. Warburton's hands he published a defence of the first epistle in "The Works of the Learned," and soon after of the remaining three, in seven letters, of which six were printed in 1739, and the seventh in June 1740, under the title of "A Vindication of Mr. Pope's Essay on Man, by the author of the Divine Legation." The opinion which Mr. Pope conceived of these defences, as well as of their author, will be best seen in his letters. In consequence, a firm friendship was established between them, which continued with much undiminished fervour until the death of Mr. Pope, who, during the remainder of his life, paid a deference and respect to his friend's judgment and abilities which will be considered by many as almost bordering on servility.

In 1741 the second volume of "The Divine Legation," in two parts, containing books IV. V. VI. was published; as was also a second edition of the "Alliance between Church and State." In the summer of that year Mr. Pope and Mr. Warburton, in a country-ramble, took Oxford in their way, where they parted; Mr. Pope, after one day's stay, going westward; and Mr. Warburton, who stayed a day after him to visit Dr. Conybeare, then dean of Christ Church, returning to London. On that day the vice-chancellor, Dr. Leigh, sent a message to his lodgings with the usual compliment, to know if a doctor's degree in divinity would be acceptable to him; to which such an answer was returned as so civil a message deserved. About the same time Mr. Pope had the like offer made him of a doctor's degree in law, which he seemed disposed to accept; until he learnt that some impediment had been thrown in the way of his friend's receiving the compliment intended for him by the vice-chancellor. He then absolutely re-

fused that proposed to himself. "Mr. Pope," says Hurd, "retired with some indignation to Twickenham, but consoled himself and his friend with this sarcastic reflection, 'We shall take our degree together in *fame*, whatever we do at the *university*.'" This biographer also informs us that "the university seemed desirous of enrolling their names among their graduates," but that "intrigue and envy defeated this scheme." He adds, that this was "the fault of one or two of its (the university's) members," a number surely insufficient to produce such an effect. But the real history of this matter seems never to have been given.

Mr. Pope's affection for Mr. Warburton was of service to him in more respects than merely increasing his fame. He introduced and warmly recommended him to most of his friends, and amongst the rest to Ralph Allen, esq. of Prior Park, whose niece he some years afterwards married. In consequence of this introduction, we find Mr. Warburton at Bath in 1742. There he printed a sermon which had been preached at the abbey-church, on the 24th of October, for the benefit of Mr. Allen's favourite charity, the general hospital, or infirmary. To this sermon, which was published at the request of the governors, was added, "A short account of the nature, rise, and progress, of the General Infirmary, at Bath." In this year also he printed a dissertation on the Origin of Books of Chivalry, at the end of Jarvis's preface to a translation of Don Quixote, which, Mr. Pope tells him, he had not got over two paragraphs of before he cried out, 'Aut Erasmus, aut Diabolus.' "I knew you," adds he, "as certainly as the ancients did the Gods, by the first pace and the very gait. I have not a moment to express myself in; but could not omit this, which delighted me so much." Mr. Tyrwhitt, however, has completely demolished Warburton's system on this subject. Pope's attention to his interest did not rest in matters which were in his own power; he recommended him to some who were more able to assist him; in particular, he obtained a promise from lord Granville, which probably, however, ended in nothing. He appears also to have been very solicitous to bring lord Bolingbroke and Mr. Warburton together, and the meeting accordingly took place, but we are told by Dr. Warton, they soon parted in mutual disgust with each other. In 1742 Mr. Warburton published "A critical and philosophical Commentary on

Mr. Pope's *Essay on Man* : in which is contained a Vindication of the said *Essay* from the misrepresentations of Mr. de Resnel, the French translator, and of Mr. de Crousaz, professor of philosophy and mathematics in the academy of Lausanne, the commentator." It was at this period, when Mr. Warburton had the entire confidence of Pope, that he advised him to complete the *Dunciad*, by changing the hero, and adding to it a fourth book. This was accordingly executed in 1742, and published early in 1743, 4to, with notes by our author, who, in consequence of it, received his share of the castigation which Cibber liberally bestowed on both Pope and his annotator. In the latter end of the same year he published complete editions of "The *Essay on Man*," and "The *Essay on Criticism*:" and, from the specimen which he there exhibited of his abilities, it may be presumed Pope determined to commit to him the publication of those works which he should leave. At Pope's desire, he about this time revised and corrected the "*Essay on Homer*," as it now stands in the last edition of that translation. The publication of "*The Dunciad*" was the last service which our author rendered Pope in his life-time. After a lingering and tedious illness, the event of which had been long foreseen, this great poet died on the 30th of May, 1744; and by his will, dated the 12th of the preceding December, bequeathed to Mr. Warburton one half of his library, and the property of all such of his works already printed as he had not otherwise disposed of or alienated, and all the profits which should arise from any edition to be printed after his death; but at the same time directed that they should be published without any future alterations. In 1744 Warburton's assistance to Dr. Z. Grey was handsomely acknowledged in the preface to *Hudibras*; but with this gentleman he had afterwards a sharp controversy (See GREY.) "*The Divine Legation of Moses*" had now been published some time; and various answers and objections to it had started up from different quarters. In this year, 1744, Mr Warburton turned his attention to these attacks on his favourite work; and defended himself in a manner which, if it did not prove him to be possessed of much humility or diffidence, at least demonstrated that he knew how to wield the weapons of controversy with the hand of a master. His first defence now appeared under the title of "*Remarks on several Occasional Reflections, in answer to the Rev. Dr.*"

Middleton, Dr. Pococke, the master of the Charter-house, Dr. Richard Grey, and others; serving to explain and justify divers passages in the Divine Legation as far as it is yet advanced: wherein is considered the relation the several parts bear to each other and the whole. Together with an Appendix, in answer to a late pamphlet, entitled *An Examination of Mr. W——'s Second Proposition*," 8vo. And this was followed next year by "*Remarks on several Occasional Reflections; in answer to the Rev. Doctors Stebbing and Sykes; serving to explain and justify the Two Dissertations, in the Divine Legation, concerning the command to Abraham to offer up his son, and the nature of the Jewish theocracy, objected to by those learned writers. Part II. and last;*" 8vo. Both these answers are couched in those high terms of confident superiority which marked almost every performance that fell from his pen during the remainder of his life. Sept. 5, 1745, the friendship between him and Mr. Allen was more closely cemented by his marriage with his niece, Miss Tucker, who survived him. At this juncture the kingdom was under a great alarm, occasioned by the rebellion breaking out in Scotland. Those who wished well to the then-established government found it necessary to exert every effort which could be used against the invading enemy. The clergy were not wanting on their part; and no one did more service than Mr. Warburton, who published three very excellent and seasonable sermons at this important crisis. I. "*A faithful portrait of Popery; by which it is seen to be the reverse of Christianity, as it is the destruction of morality, piety, and civil liberty. A sermon preached at St. James's church, Westminster, Oct. 1745,*" 8vo. II. "*A sermon occasioned by the present unnatural Rebellion, &c. preached in Mr. Allen's chapel, at Prior Park, near Bath, Nov. 1745, and published at his request,*" 8vo. III. "*The nature of National Offences truly stated. A sermon preached on the general fast-day, Dec. 18, 1745,*" 1746, 8vo. On account of the last of these sermons he was again involved in a controversy with his former antagonist, Dr. Stebbing, which occasioned "*An Apologetical Dedication to the Rev. Dr. Henry Stebbing, in answer to his censure and misrepresentations of the sermon preached on the general fast-day to be observed Dec. 18, 1745,*" 1746, 8vo. Notwithstanding his great connections, his acknowledged abilities, and his established reputation, a reputation founded

on the durable basis of learning, and upheld by the decent and attentive performance of every duty incident to his station ; yet we do not find that he received any addition to the preferment given him in 1728 by sir Robert Sutton (except the chaplainship to the prince of Wales) until April 1746, when he was unanimously called by the society of Lincoln's Inn to be their preacher. In November he published "A Sermon preached on the Thanksgiving appointed to be observed the 9th Oct. for the suppression of the late unnatural Rebellion," 1746, 8vo. In 1747 appeared his edition of "Shakspeare," from which he derived very little reputation. Of this edition, the nameless critic already quoted, says, "To us it exhibits a phænomenon unobserved before in the operations of human intellect—a mind, ardent and comprehensive, acute and penetrating, warmly devoted to the subject and furnished with all the stores of literature ancient or modern, to illustrate and adorn it, yet by some perversity of understanding, or some depravation of taste, perpetually mistaking what was obvious, and perplexing what was clear; discovering erudition of which the author was incapable, and fabricating connections to which he was indifferent. Yet, with all these inconsistencies, added to the affectation, equally discernible in the editor of Pope and Shakspeare, of understanding the poet better than he understood himself, there sometimes appear, in the rational intervals of his critical delirium, elucidations so happy, and disquisitions so profound, that our admiration of the poet (even of such a poet), is suspended for a moment while we dwell on the excellencies of the commentator."

In the same year he published, 1. "A Letter from an author to a member of parliament, concerning Literary Property," 8vo. 2. "Preface to Mrs. Cockburn's remarks upon the principles and reasonings of Dr. Rutherford's Essay on the nature and obligations of Virtue," &c. 8vo. 3. "Preface to a critical enquiry into the opinions and practice of the Ancient Philosophers, concerning the nature of a Future State, and their method of teaching by double Doctrine," (by Mr. Towne), 1747, 8vo, 2d edition. In 1748 a third edition of "The Alliance between Church and State: corrected and enlarged." In 1749, a very extraordinary attack was made on the moral character of Mr. Pope from a quarter whence it could be the least expected. His "Guide, Philosopher, and Friend," lord Bolingbroke,

published a book which he had formerly lent Mr. Pope in MS. The preface to this work, written by Mr. Mallet, contained an accusation of Mr. Pope's having clandestinely printed an edition of his lordship's performance without his leave or knowledge. (See POPE.) A defence of the poet soon after made its appearance, which was universally ascribed to Mr. Warburton, and was afterwards owned by him. It was called "A Letter to the editor of Letters on the Spirit of Patriotism, the Idea of a patriot King, and the State of Parties, occasioned by the editor's advertisement;" which soon afterwards produced an abusive pamphlet under the title of "A familiar epistle to the most Impudent Man living," &c. a performance, as has been truly observed, couched in language bad enough to disgrace even gaols and garrets. About this time the publication of Dr. Middleton's "Enquiry concerning the Miraculous Powers," gave rise to a controversy, which was managed with great warmth and asperity on both sides. On this occasion Mr. Warburton published an excellent performance, written with a degree of candour and temper which, it is to be lamented, he did not always exercise. The title of it was "Julian; or, a discourse concerning the Earthquake and Fiery Eruption which defeated the emperor's attempt to rebuild the Temple at Jerusalem, 1750," 8vo. A second edition of this discourse, "with Additions," appeared in 1751. The critic above quoted has some remarks on this work too important to be omitted. "The gravest, the least eccentric, the most convincing of Warburton's works, is the 'Julian, or a discourse concerning the Earthquake and Fiery Eruption, which defeated that emperor's attempt to rebuild the Temple at Jerusalem, in which the reality of a Divine interposition is shewn, and the objections to it are answered.' The selection of this subject was peculiarly happy, inasmuch as this astonishing fact, buried in the ponderous volumes of the original reporters, was either little considered by an uninquisitive age, or confounded with the crude mass of false, ridiculous, or ill-attested miracles, which 'with no friendly voice' had been recently exposed by Middleton. But in this instance the occasion was important: the honour of the Deity was concerned; his power had been defied; and his word insulted. For the avowed purpose of defeating a well-known prophecy, and of giving to the world a practical demonstration that the Christian scriptures contained a lying prediction, the emperor Julian

undertook to rebuild the temple of Jerusalem ; when, to the astonishment and confusion of the builders, terrible flames bursting from the foundations, scorched and repelled the workmen till they found themselves compelled to desist. Now this phenomenon was not the casual eruption of a volcano, for it had none of the concomitants of those awful visitations : it may even be doubted whether it were accompanied by an earthquake ; but the marks of intention and specific direction were incontrovertible.—The workmen desisted, the flames retired,—they returned to the work,—when the flames again burst forth, and that as often as the experiment was repeated.

“ But what, it may be asked, is the evidence by which a fact so astonishing is supported ? Not the triumphant declamations of Christian, even of contemporary Christian writers, who, after all, with one voice, and with little variety of circumstances, bear witness to the truth of it, but that of a friend of Julian himself, a soldier of rank, an heathen though candid and unprejudiced ; in one word, the inquisitive, the honest, the judging Am. Marcellinus. The story is told by that writer, though in his own awkward latinity, very expressively and distinctly. We will add as a specimen of our author’s power, both in conception and language, the following rules for the qualification of an unexceptionable witness.

‘ Were infidelity itself, when it would evade the force of testimony, to prescribe what qualities it expected in a faultless testimony, it could invent none but what might be found in the historian here produced. He was a pagan, and so not prejudiced in favour of Christianity : he was a dependent, follower, and profound admirer of Julian, and so not inclined to report any thing to his dishonour. He was a lover of truth, and so would not relate what he knew, or but suspected, to be false. He had great sense, improved by the study of philosophy, and so would not suffer himself to be deceived : he was not only contemporary to the fact, but at the time it happened resident near the place. He related it, not as an uncertain hearsay, with diffidence, but as a notorious fact ; at that time no more questioned in Asia than the project of the Persian expedition : he inserted it not for any partial purpose, in support or confutation of any system, in defence or discredit of any character ; he delivered it in no cursory or transient manner ; nor in a loose or private memoir ; but gravely and deliberately, as the

natural and necessary part of a composition the most useful and important, a general history of the empire, on the complete performance of which the author was so intent, that he exchanged a court life for one of study and contemplation, and chose Rome, the great repository of the proper materials, for the place of his retirement.'

"To a portrait so finished, is it possible for the greatest judge of evidence to add a feature; to such freedom, fertility, and felicity of language, is it possible for the united powers of taste and genius to add a grace? In the story of the crosses said to have been impressed at the same time on the persons of many beholders, there was probably a mixture of imagination, though the cause might be electric. This amusing part of the work we merely hint at, in order to excite, not to gratify, the reader's curiosity: but with respect to the parallel case detected by Warburton in the works of Meric Casaubon, it is impossible not to admire those wide and adventurous voyages on the ocean of literature, which could enable him to bring together from the very antipodes of historical knowledge, from the fourth to the seventeenth century, from Jerusalem and from our own country, facts so strange, and yet so nearly identical."

In 1751, Mr. Warburton published an edition of Pope's "Works," with notes, in nine volumes, octavo; and in the same year printed "An Answer to a Letter to Dr. Middleton, inserted in a pamphlet entitled *The Argument of the Divine Legation fairly stated*," &c. 8vo. and "An Account of the Prophecies of Arise Evans, the Welsh Prophet, in the last Century;" the latter of which pieces afterwards subjected him to much ridicule. In 1753, Mr. Warburton published the first volume of a course of Sermons, preached at Lincoln's-inn, entitled "*The Principles of natural and revealed Religion occasionally opened and explained*;" and this, in the subsequent year, was followed by a second. After the public had been some time promised lord Bolingbroke's Works, they were about this time printed. The known abilities and infidelity of this nobleman had created apprehensions, in the minds of many people, of the pernicious effects of his doctrines; and nothing but the appearance of his whole force could have convinced his friends how little there was to be dreaded from arguments against religion so weakly supported. The personal enmity, which had been excited many years before

between the peer and our author, had occasioned the former to direct much of his reasoning against two works of the latter. Many answers were soon published, but none with more acuteness, solidity, and sprightliness, than "A View of Lord Bolingbroke's Philosophy, in two Letters to a Friend," 1754. The third and fourth letters were published in 1755, with another edition of the two former; and in the same year a smaller edition of the whole; which, though it came into the world without a name, was universally ascribed to Mr. Warburton, and afterwards publicly owned by him. To some copies of this is prefixed an excellent complimentary epistle from the president Montesquieu, dated May 26, 1754. At this advanced period of his life, that preferment which his abilities might have claimed, and which had hitherto been withheld, seemed to be approaching towards him. In September 1754 he was appointed one of his majesty's chaplains in ordinary, and in the next year was presented to a prebend * in the cathedral of Durham, worth 500*l.* per annum, on the death of Dr. Mangey. About the same time, the degree of doctor of divinity was conferred on him by Dr. Herring, then archbishop of Canterbury; and, a new impression of "The Divine Legation" having being called for, he printed a fourth edition of the first part of it, corrected and enlarged, divided into two volumes, with a dedication to the earl of Hardwicke. The same year appeared "A Sermon preached before his grace Charles duke of Marlborough president, and the Governors of the Hospital for the small-pox and for inoculation, at the parish church of St. Andrew, Holborn, on Thursday, April the 24th, 1755," 4to; and in 1756 "Natural and Civil Events the Instruments of God's moral Government, a Sermon preached on the last public Fast-day, at Lincoln's-inn Chapel," 4to. In 1757, a pamphlet was published, called "Remarks on Mr. David Hume's Essay on the Natural History of Religion;" which is said to have been composed of marginal observations made by Dr. Warburton on reading Mr. Hume's book; and which gave so much offence to the author animadverted upon, that he thought it of importance enough to deserve particular mention in the short account of his life. On Oct. 11, in this year, our author was ad-

* Soon after he attained this preferment, he wrote the Remarks on Neal's History of the Puritans, which are now added to his Works.

vanced to the deanery of Bristol; and in 1758 republished the second part of "The Divine Legation," divided into two parts, with a dedication to the earl of Mansfield, which deserves to be read by every person who esteems the well-being of society as a concern of any importance. At the latter end of next year, Dr. Warburton received the honour, so justly due to his merit, of being dignified with the mitre, and promoted to the vacant see of Gloucester. He was consecrated on the 20th of Jan. 1760; and on the 30th of the same month preached before the House of Lords. In the next year he printed "A rational Account of the Nature and End of the Sacrament of the Lord's Supper," 12mo. In 1762, he published "The Doctrine of Grace: or, the office and operations of the Holy Spirit vindicated from the insults of Infidelity and the abuses of Fanaticism," 2 vols. 12mo, one of his performances which does him least credit; and in the succeeding year drew upon himself much illiberal abuse from some writers* of the popular party, on occasion of his complaint in the House of Lords, on Nov. 15, 1763, against Mr. Wilkes, for putting his name to certain notes on the infamous "Essay on Woman." In 1765, another edition of the second part of "The Divine Legation" was published, as volumes III. IV. and V.; the two parts printed in 1755 being considered as volumes I. and II. It was this edition which produced a very angry controversy between him and Dr. Lowth, whom in many respects he found more than his equal. (See LOWTH, p. 438.) On this occasion was published, "The second part of an epistolary Correspondence between the bishop of Gloucester and the late professor of Oxford, without an Imprimatur, i.e. without a cover to the violated Laws of Honour and Society," 1766, 8vo. In 1776, he gave a new edition of "The Alliance between Church and State;" and "A Sermon preached before the incorporated Society for the Propagation of the Gospel in foreign Parts, at the anniversary Meeting in the parish church of St. Mary-le-bow, on Friday, Feb. 21," 8vo. The next year produced a third volume of his "Sermons," dedicated to lady Mansfield; and with this, and a single "Sermon preached at St. Lawrence-Jewry on Thursday,

* See Churchill's Duellist, the Dedication of his Sermons, and other pieces. In making his complaint, the bishop, after solemnly disavowing both the poem and the notes, averred, the

former was worthy of the Devil; then, after a short pause, added, "No, I beg the Devil's pardon, for he is incapable of writing it."

April 30, 1767, before his royal highness Edward duke of York, president, and the governors of the London Hospital. &c." 4to, he closed his literary labours. His faculties continued unimpaired for some time after this period; and, in 1769, he gave the principal materials to Mr. Ruffhead, for his "Life of Mr. Pope." He also transferred 500*l.* to lord Mansfield, judge Wilmot, and Mr. Charles Yorke, upon trust, to found a lecture in the form of a course of sermons; to prove the truth of revealed religion in general, and of the Christian in particular, from the completion of the prophecies in the Old and New Testament, which relate to the Christian church, especially to the apostacy of Papal Rome. To this foundation we owe the admirable introductory letters of bishop Hurd; and the well-adapted continuation of bishops Halifax and Bagot, Dr. Apthorp, the Rev. R. Nares, and others. It is a melancholy reflection, that a life spent in the constant pursuit of knowledge frequently terminates in the loss of those powers, the cultivation and improvement of which are attended to with too strict and unabated a degree of ardour. This was in some degree the misfortune of Dr. Warburton. Like Swift and the great duke of Marlborough, he gradually sunk into a situation in which it was a fatigue to him to enter into general conversation. There were, however, a few old and valuable friends, in whose company, even to the last, his mental faculties were exerted in their wonted force; and at such times he would appear cheerful for several hours, and on the departure of his friends retreat as it were within himself. This melancholy habit was aggravated by the loss of his only son, a very promising young gentleman, who died of a consumption but a short time before the bishop himself resigned to fate June 7, 1779, in the eighty-first year of his age. A neat marble monument has been lately erected in the cathedral of Gloucester, with the inscription below *.

* " To the memory of
WILLIAM WARBURTON, D. D.
for more than 19 years Bishop of this
see.

A Prelate
of the most sublime Genius, and
exquisite Learning.
Both which talents
he employed through a long life,
in the support
of what he firmly believed,
the CHRISTIAN RELIGION;

and
of what he esteemed the best Estab-
lishment of it,
the CHURCH of ENGLAND.
He was born at Newark upon Trent,
Dec. 24, 1698.
Was consecrated BISHOP of Glou-
cester, Jan. 20, 1760.
Died at his palace, in this city,
June 7, 1779,
and was buried near this place.

Dr. Johnson's character of this literary phænomenon is too remarkable to be omitted. "About this time (1738), Warburton began to make his appearance in the first ranks of learning. He was a man of vigorous faculties, a mind fervid and vehement, supplied by incessant and unlimited inquiry, with wonderful extent and variety of knowledge, which yet had not oppressed his imagination nor clouded his perspicacity. To every work he brought a memory full fraught, together with a fancy fertile of original combinations; and at once exerted the powers of the scholar, the reasoner, and the wit. But his knowledge was too multifarious to be always exact, and his pursuits were too eager to be always cautious. His abilities gave him a haughty consequence, which he disdained to conceal or mollify; and his impatience of opposition disposed him to treat his adversaries with such contemptuous superiority as made his readers commonly his enemies, and excited against the advocate the wishes of some who favoured the cause. He seems to have adopted the Roman emperor's determination, '*oderint dum metuant*;' he used no allurements of gentle language, but wished to compel rather than persuade. His style is copious without selection, and forcible without neatness; he took the words that presented themselves: his diction is coarse and impure, and his sentences are unmeasured." To this character, which has been often copied, we shall subjoin some remarks from the able critic of whom we have already borrowed, and whose opinions seem entitled to great attention.

"Warburton's whole constitution, bodily as well as mental, seemed to indicate that he was born to be an extraordinary man: with a large and athletic person he prevented the necessity of such bodily exercises as strong constitutions usually require, by rigid and undeviating abstinence. The time thus saved was uniformly devoted to study, of which no measure or continuance ever exhausted his understanding, or checked the natural and lively flow of his spirits. A change in the object of his pursuit was his only relaxation; and he could pass and repass from fathers and philosophers to Don Quixote, in the original, with perfect ease and pleasure. In the mind of Warburton the foundation of classical literature had been well laid, yet not so as to enable him to pursue the science of ancient criticism with an exactness equal to the extent in which he grasped it. His master-faculty was reason, and his master-science

was theology; the very outline of which last, as marked out by this great man, for the direction of young students, surpasses the attainments of many who have the reputation of considerable divines. One deficiency of his education he had carefully corrected by cultivating logic with great diligence. That he has sometimes mistaken the sense of his own citations in Greek, may perhaps be imputed to a purpose of bending them to his own opinions. After all, he was incomparably the worst critic in his mother tongue. Little acquainted with old English literature, and as little with those provincial dialects which yet retain much of the phraseology of Shakespeare, he has exposed himself to the derision of far inferior judges by mistaking the sense of passages, in which he would have been corrected by shepherds and plowmen. His sense of humour, like that of most men of very vigorous faculties, was strong, but extremely coarse, while the rudeness and vulgarity of his manners as a controvertist removed all restraints of decency or decorum in scattering his jests about him. His taste seems to have been neither just nor delicate. He had nothing of that intuitive perception of beauty which feels rather than judges, and yet is sure to be followed by the common suffrage of mankind: on the contrary, his critical favours were commonly bestowed according to rules and reasons, and for the most part according to some perverse and capricious reasons of his own. In short, it may be adduced as one of those compensations with which Providence is ever observed to balance the excesses and superfluities of its own gifts, that there was not a faculty about *this wonderful man which does not appear to have been distorted by a certain inexplicable perverseness, in which pride and love of paradox were blended with the spirit of subtle and sophistical reasoning.* In the lighter exercises of his faculties it may not unfrequently be doubted whether he believed himself; in the more serious, however fine-spun his theories may have been, he was unquestionably honest. On the whole, we think it a fair subject of speculation, whether it were desirable that Warburton's education and early habits should have been those of other great scholars. That the ordinary forms of scholastic institution would have been for his own benefit and in some respects for that of mankind, there can be no doubt. The gradations of an University would, in part, have mortified his vanity and subdued his arrogance. The perpetual colli-

sions of kindred and approximating minds, which constitute, perhaps, the great excellence of those illustrious seminaries, would have rounded off some portion of his native asperities; he would have been broken by the academical curb to pace in the trammels of ordinary ratiocination; he would have thought always above, yet not altogether unlike, the rest of mankind. In short, he would have become precisely what the discipline of a college was able to make of the man, whom Warburton most resembled, the great Bentley. Yet all these advantages would have been acquired at an expence ill to be spared and greatly to be regretted. The man might have been polished and the scholar improved, but the phænomenon would have been lost. Mankind might not have learned, for centuries to come, what an untutored mind can do for itself. A self-taught theologian, untamed by rank and unsubdued by intercourse with the great, was yet a novelty; and the manners of a gentleman, the formalities of argument, and the niceties of composition, would, at least with those who love the eccentricities of native genius, have been unwillingly accepted in exchange for that glorious extravagance which dazzles while it is unable to convince, that range of erudition which would have been cramped by exactness of research, and that haughty defiance of form and decorum, which, in its rudest transgressions against charity and manners, never failed to combine the powers of a giant with the temper of a ruffian."

Bishop Warburton's widow was re-married, at Wyke in Dorsetshire, in August 1781, to the rev. John Stafford Smith, B.D. his lordship's chaplain, who, in her right, became owner of Prior Park. In 1788, a handsome edition of the bishop's Works was carefully printed, from his last corrections and improvements, in 7 volumes 4to, at the expence of Mrs. Smith, under the immediate superintendence of bishop Hurd. This edition was followed in 1794 by a "Discourse, by way of general preface to the 4to edition of bishop Warburton's Works, containing some account of the life, writings, and character of the author." For many reasons this "Life" appeared to be unsatisfactory *, and two very important faults were imputed to it.

* "With the life of this wonderful person, as given by his most devoted friend, it is impossible for us to express our entire satisfaction. In truth, it

would have been difficult to find a man in the whole compass of English literature competent to the task, excepting the immortal biographer of the English

It was partial, and it was defective. It will however always be read, as the last, and evidently an elaborate production of bishop Hurd, and as the ablest apology that can be offered for the failings of his friend. Since bishop Hurd's death, the characteristics of both the author and biographer were amply displayed in a volume of very curious "Letters" which passed between Warburton and Hurd during a long course of years. To these must be added, although we less approve the motive and the spirit which produced such a publication, a volume that appeared in 1789, with the title, "Tracts by Warburton and a Warburtonian, not admitted in their works," 8vo. Throughout Mr. Nichols's "Literary Anecdotes," likewise, but especially in vol. V. may be found many interesting particulars of bishop Warburton and his friends, and many of his letters, contributed from various authentic sources.¹

WARD (EDWARD), a poet and miscellaneous writer, was of low extraction, and born in Oxfordshire about 1667. Jacob said of him, in his *Lives of the Poets*, that he kept a public house in the city, but in a genteel way, which was

p. ets. To any writer of his own school, as such, there were certain general objections, and against every individual in the number, particular exceptions might be taken. In the first place, the prejudices of the whole body were excessive, and their views of the subject narrow and illiberal in the extreme. In an age of ability and learned independence, they had erected their leader into a monarch of literature, and who ever presumed to contest his claim was, without ceremony, sacrificed to it, while with the rancour which ever pursues this single species of delinquency, the mangled limbs of the departed enemy were held up with savage derision to the scorn or commiseration of mankind.

"But even among the disciples of the Warburtonian school, Hurd assuredly was not the man whom we should have wished to select for the delicate and invidious task of embalming his patron's remains. Subtle and sophistical, elegant, but never forcible, his heart was cold, though his admiration was excessive. He wanted that power

of real genius, which is capable of being fired by the contemplation of excellence, till it partakes of the heat and flame of its object. On the other hand, he wanted nothing of that malignity which is incident to the coolest temper, of that cruel and anatomical faculty, which, in dissecting the character of an antagonist, can lay bare, with professional indifference, the quivering fibres of an agonized victim. For this purpose his instrument was ready; and few practitioners have ever employed that, or any other, more unfeelingly than did the biographer of Warburton, even when the ground of complaint was almost imperceptible, as in the cases of Leland and Jortin.

"To the author of the *Delicacy of Friendship*, however, the office of biographer to Warburton, whether wisely or otherwise, was in fact consigned; and it cannot be denied, that he has executed his task in a style of elegance and purity worthy of an earlier and better age of English literature."

Quarterly Review, ubi supra.

¹ Life by Hurd.—Nichols's *Literary Anecdotes*.—Quarterly Review, No. XIV. in the review of the octavo edition of Warburton's Works, published in 1811.

much frequented by those who were adverse to the Whig administration. Ward, however, was affronted when he read this account, not because it made him an enemy to the Whigs, or the keeper of a public house, but because his house was said to be in the city. In a book, therefore, called "*Apollo's Maggot*," he declared this account to be a great falsity, protesting that his public house was not in the city, but in *Moorfields*. Oldys says he lived a while in Gray's-Inn, and for some years after kept a public house in *Moorfields*, then in *Clerkenwell*, and lastly a punch-house in *Fulwood's-Rents*, within one door of Gray's-Inn, where he would entertain any company who invited him with many stories and adventures of the poets and authors he had acquaintance with. He was honoured with a place in the "*Dunciad*" by Pope, whom, however he contrived to vex, by retorting with some spirit. He died June 20, 1731, and was buried the 27th of the same month in St. Pancras church-yard, with one mourning-coach for his wife and daughter to attend his hearse, as himself had directed in his poetical will, which was written by him June 24, 1725. This will was printed in *Appleby's Journal*, Sept. 28, 1731. Ward is most distinguished by his well-known "*London Spy*," a coarse, but in some respect a true, description of London manners. He wrote one dramatic piece, called "*The Humours of a Coffee-house*," and some poems in the *Hudibrastic* style, but not "*England's Reformation*," as asserted in Mr. Reed's edition of the *Biog. Dram.* 1782. That was the production of Thomas Ward, who will be mentioned hereafter.¹

WARD (JOHN), a learned and useful writer, was born in London about 1679. His father was a dissenting minister of the same name, born at Tysoe, in Warwickshire, who married Constance Rayner, a woman of extraordinary piety and excellence of temper, by whom he had fourteen children. She died in April 1697, when her funeral sermon was preached and printed by the Rev. Walter Crosse; and Mr. Ward survived her twenty years, dying Dec. 28, 1717, in the eighty-second year of his age. Of his numerous family he left only two, a daughter, and the subject of this article.

His son John appears to have early contracted a love for learning, and longed for a situation in which he could make

¹ Cibber's *Lives*.—Jacob's *Lives*.—*Biog. Dram.*—Bowles's edition of Pope.

it his chief object. He was for some years a clerk in the navy office, and prosecuted his studies at his leisure hours with great eagerness, and had the assistance of a Dr. John Ker, who appears to have been originally a physician, as he took his degree of M. D. at Leyden, but kept an academy at Highgate, and afterwards in St. John's-square, Clerkenwell. Mr. Ward continued in the navy-office until 1710, when he resigned his situation, and opened a school in Tenter-alley, Moorfields, which he kept for many years, being more desirous, as he said, to converse even with boys upon subjects of literature, than to transact the ordinary affairs of life with men. In 1712, he became one of the earliest members of a society of gentlemen, who agreed to meet once a week, or as often as their affairs would permit, to prepare and read discourses, each in his turn, upon the civil law, and the law of nature and nations. In the prosecution of this laudable design, they went through the "*Corpus Juris civilis*," Grotius "*De Jure belli et pacis*," Puffendorff "*De officio hominis et civis*," and ended with Cicero "*De Officiis*." Some of the society were divines, and some lawyers; and as their affairs from time to time obliged any of them to leave the society, they were succeeded by others. But in order to preserve a perfect harmony and agreement among themselves; it was always a standing rule not to admit any new member, till he was first proposed by one of their number, and approved of by all the rest. This society, with some occasional interruptions, was kept up till Michaelmas-term 1742. Several of the members were afterwards persons of distinction both in church and state, and Mr. Ward continued highly esteemed among them while the society subsisted.

In 1712, he published a small piece in Latin, octavo, entitled "*De ordine, sive de venusta et elegantium vocabulorum, tum membrorum sententiæ collocatione*," &c. When Ainsworth was employed to compile an account of the antiquities collected by Mr. John Kemp, which he published under the title of "*Monumenta Vetustatis Kempiana*," Mr. Ward furnished him with the descriptions and explanations of several of the statues and lares, and with the essay "*De vasis et lucernis, de amuletis, de annulis et fibulis*," and the learned commentary "*De asse et partibus ejus*," which had been printed in 1719. About this time Mr. Ward was so eminent for his knowledge of polite

literature, as well as antiquities, that on Sept. 1, 1720, he was chosen professor of rhetoric in Gresham college, and, on Oct. 28 following, made his inaugural oration there, "*De usu et dignitate artis dicendi.*" Gresham-college was then in existence, and the appointment to a professorship a matter of some consequence; but after the venerable building was pulled down, and the lecturers removed to a paltry room in the Royal Exchange, the public ceased to take any interest in them.

In 1723, he published a Latin translation of the eighth edition of Dr. Mead's celebrated "*Discourse of the Plague,*" that author not approving of the translation of the first edition by Maittaire, which was never printed. In the same year Mr. Ward was elected a Fellow of the Royal Society, of which he became a vice-president in 1752, and continued in that office until his death. In 1724, he subjoined to an edition of Vossius's "*Elementa Rhetoricæ,*" printed at London, a treatise "*De Ratione interpungendi,*" containing a system of clear and easy rules with regard to pointing, superior to what had before appeared on that subject. In 1726, when Dr. Middleton published his dissertation "*De Medicorum apud veteres Romanos degentium conditione,*" Ward answered it, at the suggestion of Mead, and a short controversy took place (See MIDDLETON), which has been already noticed. When Buckley was about to print his splendid edition of Thuanus, Mr. Ward translated his three letters to Dr. Mead into Latin. In 1732, at the request of the booksellers who were proprietors of Lily's grammar, he gave a very correct edition of it, and in the preface a curious history of that work. The same year he contributed to Horsley's "*Britannia Romana*" an "*Essay on Peutinger's table, so far as it relates to Britain.*" He had also communicated many remarks to Horsley; and Ward's copy, now in the British Museum, contains many MS corrections and additions.

In Feb. 1735-6, Mr. Ward was chosen a member of the society of antiquaries, and in 1747, being proposed by Roger Gale, esq. one of the vice-presidents, was elected director on the resignation of Dr. Birch, who, from an inflammation in his eyes, had been prevented for some months from performing the business of it; and in 1753 he was appointed one of the vice-presidents, which office he held until his death. In 1736 he assisted Ainsworth in the publication of his Dictionary, and performed the same ser-

vice to the subsequent editors, as long as he lived. In this same year he became a member of the Society for the encouragement of Learning, by printing valuable books at their own expence. During its existence, which, for various reasons, was not long, Mr. Ward had the care of the edition of *Maximus Tyrius*, to which he contributed the prefatory dedication; and in the preface to the edition of "*Ælian de animalibus*," the editor Abraham Gronovius is full of acknowledgments to Mr. Ward for his assistance in that work. In Dec. 1740, his "*Lives of the Professors of Gresham College*" were published at London, in folio, a work which Dr. Birch justly pronounces a considerable addition to the literary history of our country *. Of this also there is a copy in the British museum, with considerable MS additions by the author.

In 1741 he translated into Latin the life of Dr. Arthur Johnston, for auditor Benson's edition of that poet's Latin version of the Psalms; and in 1750 he addressed a Latin letter to Dr. Wishart, principal of the university of Edinburgh, which was the year following added to the principal's edition of Volusenus, or Wilson, "*De animi tranquillitate*." This probably led to the degree of doctor of laws, which the university of Edinburgh conferred upon Mr. Ward the same year. On the establishment of the British museum in 1753, Dr. Ward was elected one of the trustees, in which office he was singularly useful by his assiduous attendance, advice, and assistance in the formation of that establishment, and the construction of rules for rendering it a public benefit, which it is, however, now in a much higher degree than in Dr. Ward's time.

In July 1754 he published a new edition of Camden's "*Greek Grammar*" for Westminster school. The last work published by himself was his "*Four Essays upon the English Language*," which appeared in June 1758.

He died in the eightieth year of his age, at his apartments at Gresham college, Oct. 31, 1758, and was interred in the dissenters' burying ground in Bunhill-fields. He had prepared for the press his "*System of Oratory*, delivered in a course of lectures publicly read at Gresham college," which was accordingly published in 1758, 2 vols.

* In the view of the college prefixed to this work, Ward paid a singular compliment to his friend Dr. Mead, by introducing him and his an-

tagonist, Dr. Woodward, in the gateway, at the moment Woodward is kneeling and laying his sword at the feet of Dr. Mead.

8vo. Another posthumous work was published in 1761, entitled "Dissertations upon several passages of the Sacred Scriptures," 8vo. On these Dr. Lardner published "Remarks," which he introduces with a high compliment to the learning and piety of the deceased author. A second volume was published in 1774. The papers written by him, and communicated to the Royal Society, are numerous and valuable. They occur from No. 412 to vol. XLIX. He also contributed some to the Society of Antiquaries. He communicated to Mr. Vertue an account of a mosaic pavement found in Littlecote Park, to accompany the engraving, and was the author of the dedication, preface, and notes to Pine's Horace. By the multitude and value of his works he attained great reputation, and, as we have seen, reached the highest literary honours.

As to his private character, Dr. Birch says that his piety was sincere and unaffected, and his profession as a Christian was that of a protestant dissenter, with a moderation and candour which recommended him to the esteem of those members of the established church who had the pleasure of his acquaintance or friendship. His modesty was equal to his learning, and his readiness to contribute to any work of literature was as distinguished as his abilities to do it. Dr. Lardner and Dr. Benson may be mentioned as acknowledging his assistance in their theological pursuits.¹

WARD (SAMUEL), master of Sidney-Sussex college, Cambridge, a learned divine of the seventeenth century, was born of a good family in the bishopric of Durham, at a place called Bishops-Middleham. He was first sent to Christ's college, Cambridge, where he became a scholar of the house, whence he was, on account of his extraordinary merit, elected into a fellowship at Emmanuel, and succeeded to the mastership of Sidney-Sussex college on Jan. 5, 1609. On April 29, 1615, he was installed archdeacon of Taunton, and was at that time D. D. and prebendary of Bath and Wells. On Feb. 11, 1617, he was promoted to a stall in the metropolitanical church of York, where he had the prebend of Ampleford, which he kept to his death. In 1620 he was vice-chancellor of the university, and the year following was made lady Margaret's

¹ Life, written by Dr. Birch, and published by Mr. Maty, 1766, 8vo.—Nichols's Bowyer.

professor of divinity. In 1622 he was at Salisbury with bishop Davenant, his intimate and particular friend, with whom, together with bishops Hall and Carleton, he had been sent by king James to the synod of Dort in 1618, as persons best able to defend the doctrine of the Church of England, and to gain it credit and reputation among those to whom they were sent.

In 1624 he was rector of Much-Munden, in Hertfordshire. He is said also to have been chaplain extraordinary to the king, and to have served in convocation. As he was an enemy to Arminianism, and in other respects bore the character of a puritan, he was nominated one of the committee for religion which sat in the Jerusalem chamber in 1640, and also one of the assembly of divines, but never sat among them, which refusal soon brought on the severe persecution which he suffered. On the breaking out of the rebellion he added to his other offences against the usurping powers, that unpardonable one of joining with the other heads of houses in sending the college plate to the king. He was likewise in the convocation-house when all the members of the university there assembled, many of them men in years, were kept prisoners in the public schools in exceeding cold weather, till midnight, without food or fire, because they would not join in what the republican party required. After this, Dr. Ward was deprived of his mastership and professorship, and plundered and imprisoned both in his own and in St. John's college. During his confinement in St. John's he contracted a disease which is said to have put an end to his life, about six weeks after his enlargement; but there seems some mistake in the accounts of his death, which appears to have taken place Sept. 7, 1643, when he was in great want. He was buried in the chapel of Sidney-Sussex college. Of this house he had been an excellent governor, and an exact disciplinarian, and it flourished greatly under his administration. Four new fellowships were founded in his time, all the scholarships augmented, and a chapel and a new range of buildings erected. Dr. Ward was a man of great learning as well as piety, of both which are many proofs in his correspondence with archbishop Usher, appended to the life of that celebrated prelate. Fuller, in his quaint way, says he was "a Moses (not only for slowness of speech) but otherwise meekness of nature. Indeed, when in my private thoughts I have beheld him and doc-

tor Collins (disputable whether more different or more eminent in their endowments) I could not but remember the running of Peter and John to the place where Christ was buried. In which race John came first, as the youngest and swiftest, but Peter first entered into the grave. Dr. Collins had much the speed of him in quicknesse of parts, but let me say (nor doth the relation of a pupil misguide me) the other pierced the deeper into underground and profound points of divinity."

Of his works were published in his life-time, 1. "*Suffragium collegiale theologorum M. Britanniae de quinque controversis remonstrantium articulis; item, concio in Phil. 11, 12, 13, de gratia discriminante,*" London, 1627, 4to, reprinted 1633. 2. "*Eadem concio,*" *ibid.* 1626, 4to. 3. "*Magnetis reductorium theologicum, tropologicum, in quo ejus verus usus indicatur,*" *ibid.* 1637, 8vo. The following were published after his death by Dr. Seth Ward, the subject of the following article (but no relation), who, it appears, had kindly administered to his necessities while in confinement. 4. "*Dissertatio inter eum et Thomam Gatakerum de baptismatis infantilis vi et efficacia,*" *ibid.* 1652, 8vo. 5. "*Determinationes theologicæ,*" *ibid.* 1658, along with a treatise on justification and prelections on original sin.¹

WARD (SETH), an English prelate, famous chiefly for his skill in mathematics and astronomy, was the son of John Ward an attorney, and born at Buntingford, in Hertfordshire. Wood says he was baptised the 16th of April, 1617; but Dr. Pope places his birth in 1618. He was taught grammar-learning and arithmetic in the school at Buntingford; and thence removed to Sidney college in Cambridge, into which he was admitted in 1632. Dr. Samuel Ward, the master of that college, was greatly taken with his ingenuity and good nature; and shewed him particular favour, partly perhaps from his being of the same surname, though there was no affinity at all between them. Here he applied himself with great vigour to his studies, and particularly to mathematics, his initiation into which, Pope thus relates: "In the college library Mr. Ward found by chance some books that treated of the mathematics, and they being wholly new to him, he inquired all the college over for a

¹ Walker's *Sufferings*.—Cole's *MS Athenæ in Brit. Mus.*—Lloyd's *Memoirs*.—Fuller's *History of Cambridge*, and *Worthies*.—Usher's *Life and Letters*.

guide to instruct him in that way; 'but all his search was in vain; these books were Greek, I mean unintelligible, to all the fellows of the college. Nevertheless he took courage, and attempted them himself, *proprio Marte*, without any confederates or assistance, or intelligence in that country, and that with so good success, that in a short time he not only discovered those Indies, but conquered several kingdoms therein, and brought thence a great part of their treasure, which he shewed publicly to the whole university not long after."

Mr. Ward having taken his master's degree in 1640, was chosen fellow of his college. In the same year Dr. Cosins, the vice-chancellor, pitched upon Ward to be prævaricator, the same office which is called in Oxford *terræ filius*; and he took so many freedoms in his speech, that the vice-chancellor suspended him from his degree; though he reversed the censure the day following.

The civil war breaking out, Ward was involved not a little in the consequences of it. His good master and patron, Dr. Samuel Ward, was in 1643 imprisoned in St. John's college, which was then made a gaol by the parliament-forces; and Ward, thinking that gratitude obliged him to attend him, continued with him to his death, which happened soon after. He was also himself ejected from his fellowship for refusing the covenant; against which he soon after joined with Mr. Peter Gunning, Mr. John Barwick, Mr. Isaac Barrow, afterwards bishop of St. Asaph, and others in drawing up a treatise, which was afterwards printed. Being now obliged to leave Cambridge, he resided some time with Dr. Ward's relations in and about London, and at other times with the mathematician Oughtred, at Albury, in Surrey, with whom he had cultivated an acquaintance, and under whom he prosecuted his mathematical studies. He was invited likewise by the earl of Carlisle and other persons of quality, to reside in their families, with offers of large pensions, but preferred the house of his friend Ralph Freeman, at Aspenden in Hertfordshire, esq. whose sons he instructed, and with whom he continued for the most part till 1649, and then he resided some months with lord Wenman, of Thame Park in Oxfordshire.

He had not been in this noble family long before the visitation of the university of Oxford began; the effect of which was, that many learned and eminent persons were

turned out, and among them Mr. Greaves, the *Savilian* professor of astronomy, who had a little before distinguished himself by his work upon the Egyptian pyramids. Mr. Greaves laboured to procure Ward for his successor, whose abilities in this way were universally known and acknowledged, and effected it. Ward then entered himself of Wadham-college, for the sake of Dr. Wilkins, who was the warden; and, Oct. 1649, was incorporated master of arts. At this time there were several learned men of the university, and in the city, who often met at the warden's lodgings in Wadham college, and sometimes elsewhere, to improve themselves by making philosophical experiments. Among these were Dr. Wilkins and Mr. Ward, Mr. Robert Boyle, Dr. Willis, Dr. Goddard, Dr. Wallis, Dr. Bathurst, Mr. Rooke, &c. Besides reading his astronomical lectures, Mr. Ward preached frequently, though not obliged to it, for sir Henry Savile had exempted his professors from all university exercises, that they might have the more leisure to attend to the employment he designed them for. Mr. Ward's sermons were strong, methodical, and clear, and sometimes pathetic and eloquent.

Soon after his arrival at Oxford, he took the engagement, or oath, to be faithful to the commonwealth of England, as it was then established, without a king or house of lords: for, though he had refused the covenant while the king was supposed to be in any condition of succeeding, yet, now these hopes were at an end, and the government, together with the king, was overturned, he thought that no good purpose could be answered by obstinately holding out any longer against the powers that were. In the mean time his first object was to bring the astronomy-lectures, which had long been neglected and disused, into repute again; and for this purpose he read them very constantly, never missing one reading-day all the while he held the lecture.

About this time, Dr. Brownrig, the ejected bishop of Exeter, lived retired at Sunning in Berkshire; where Mr. Ward, who was his chaplain, used often to wait upon him. In one of these visits, the bishop conferred on him the precentorship of the church of Exeter; and told him, that, though it might then seem a gift and no gift, yet that upon the king's restoration, of which the bishop was confident, it would be of some emolument to him. He paid the bishop's secretary the full fees, as if he were immediately to take

possession, though this happened in the very height of their despair; and Ward's acquaintance rallied him upon it, telling him that they would not give him half a crown for his precentorship. But the professor knew that, let things take what turn they would, he was now safe; and that, if the king ever returned, it would be a valuable promotion, and in fact it afterwards laid the foundation of his future riches and preferment.

In 1654, both the Savilian professors performed their exercise in order to proceed doctors in divinity; and, when they were to be presented, Wallis claimed precedence. (See WALLIS.) This occasioned a dispute; which being decided in favour of Ward, who was really the senior, Wallis went out grand compounder, and by that means obtained the precedence. In 1657 he was elected principal of Jesus-college by the direction of Dr. Mansell, who had been ejected from that headship many years before; but Cromwell put in one Francis Howell, with a promise of 80*l.* a year to Dr. Ward, which was never paid. In 1659 he was chosen president of Trinity-college, although absolutely disqualified for the office, and was therefore obliged, at the restoration, to resign it. At that time, however, he was presented to the vicarage of St. Lawrence-Jewry: for, though he was not distinguished by his sufferings during the exile of the royal family, yet he was known to be so averse to the measures of the late times, and to be so well affected to the royal cause, that his compliances were forgiven. He was installed also, in 1660, in the precentorship of the church of Exeter. In 1661 he became fellow of the Royal Society, and dean of Exeter; and the following year was advanced to the bishopric of that church. Dr. Pope tells us, he was promoted to that see, without knowing any thing of it, by the interest of the duke of Albemarle, sir Hugh Pollard, and other gentlemen, whom he had obliged during his residence at Exeter.

In 1667 he was translated to the see of Salisbury; and, in 1671, was made chancellor of the order of the garter, being the first protestant bishop that held that office, which he procured to be annexed to the see of Salisbury, after it had been held by laymen above a hundred and fifty years. Bishop Davenant had endeavoured to procure the same, but failed, principally owing to the troubles coming on. Ward's first care, after his advancement to Salisbury, was to repair and beautify his cathedral and palace;

and then to suppress the nonconformists and their conventicles in his diocese. This so enraged their party; that, in 1669, they forged a petition against him, under the hands of some chief clothiers; pretending, that they were persecuted, and their trade ruined: but it was made appear at the council-table that this petition was a notorious libel, and that none of those there mentioned to be persecuted and ruined, were so much as summoned into the ecclesiastical court*.

Bishop Ward was one of those unhappy persons who have the misfortune to outlive their faculties. He dated his indisposition of health from a fever in 1660, of which he was not well cured; and, the morning he was consecrated bishop of Exeter in 1662, he was so ill, that he did not imagine he should outlive the solemnity. After he was bishop of Salisbury he was seized with a dangerous scorbutical atrophy and looseness: but this was removed by riding-exercise. Yet, in course of time, melancholy and loss of memory gradually came upon him; which, joined with some difference he had with Dr. Pierce, the dean of his church, to whom he had refused an unreasonable request, and who pursued him with great virulence and malice, at length totally deprived him of all sense. He lived to the Revolution, but without knowing any thing of that event, although he subscribed in May 1688 the bishops' petition against reading king James's declaration of liberty of conscience, and died at Knightsbridge Jan. 6, 1689, in the seventy-second year of his age. He was interred in his cathedral at Salisbury, where a monument was erected to his memory, by his nephew, Seth Ward, treasurer of the church. The bishop died unmarried.

Mr. Oughtred, in the preface to his "Clavis Mathema-

* "Let this be said once for all, that he was no violent man, nor of a persecuting spirit, as these petitioners represented him; but if at any time he was more active than ordinary against the dissenters, it was by express command from the Court, sometimes by letters, and sometimes given in charges by the judges of the assizes, which councils altered frequently, now in favour of the dissenters, and then again in opposition to them; as it is well known to those who lived then, and had the least insight into public affairs. It is

true, he was for the act against conventicles, and laboured much to get it past, not without the order and direction of the greatest authority both civil and ecclesiastical, not out of enmity to the dissenters persons, as they unjustly suggested, but love to the repose and welfare of the government; for he believed if the growth of them were not timely suppressed, it would either cause a necessity of a standing army to preserve the peace, or a general toleration, which would end in popery, whither all things then had an apparent tendency." Pope's Life of Ward.

tica," calls him "a prudent, pious, and ingenious, person; admirably skilled, not only in mathematics, but also in all kinds of polite literature." Mr. Oughtred informs us, that he was the first in Cambridge who had expounded his "*Clavis Mathematica*," and that, at his importunate desire, he made additions to, and republished that work. Bishop Burnet says, "Ward was a man of great reach, went deep in mathematical studies, and was a very dexterous man, if not too dexterous; for his sincerity was much questioned. He had complied during the late times, and held in by taking the covenant; so he was hated by the high men as a time-server. But the lord Clarendon saw, that most of the bishops were men of merit by their sufferings, but of no great capacity for business. So he brought Ward in, as a man fit to govern the church; and Ward, to get his former errors to be forgot, went into the high notions of a severe conformity, and became the most considerable man on the bishops' bench. He was a profound statesman, but a very indifferent clergyman."

In the House of Lords he was esteemed an admirable speaker and a close reasoner, equal at least to the earl of Shaftesbury. He was a great benefactor to both his bishoprics, as by his interest the deanry of Burien, in Cornwall was annexed to the former, and the chancellorship of the garter to the latter. He was polite, hospitable, and generous: and in his life-time, founded the college at Salisbury, for the reception and support of ministers' widows, and the sumptuous hospital at Buntingford, in Hertfordshire, the place of his birth. His intimate friend, Dr. Walter Pope, has given us a curious account of his life, interspersed with agreeable anecdotes of his friends. Pope's zeal and style, however, provoked a severe pamphlet from Dr. Thomas Wood, a civilian, called "*An Appendix to the Life*," 1679, 12mo, bound up, although rarely, with Pope's work.

Bishop Ward's works are, 1. "*A Philosophical Essay towards an Eviction of the Being and Attributes of God, the Immortality of the Souls of Men, and the Truth and Authority of Scripture*." Oxford, 1652, 8vo. 2. "*De Cometis, ubi de Cometarum naturâ disseritur, Nova Cometarum Theoria; & novissimæ Cometæ historia proponitur. Prælectio Oxonii habita*." Oxford, 1653, 4to. 3. "*Inquisitio in Ismaelis Bullialdi Astronomiæ Philo-laicæ fundamenta*." Printed with the book "*De Come-*

tis." 4. "*Idea Trigonometriæ demonstratæ in usum juventutis Oxon.*" Oxford, 1654, 4to. 5. "*Vindiciæ Academicarum: containing some brief Animadversions upon Mr. John Webster's Book styled The Examen of Academies.*" Oxford, 1654, 4to. To this book is prefixed an Epistle written to the Author by one who subscribes himself *N.S.* and who is supposed to be Dr. John Wilkins, those two letters being the last of both his names. 6. "Appendix concerning what Mr. Hobbes and Mr. William Dell have published on the same Arguments." Printed at the end of "*Vindiciæ Academicarum.*" 7. "*In Thomæ Hobbii Philosophiam Exercitatio Epistolica. Ad ampliss. eruditissimumque virum D. Johannem Wilkinsium S.T.D. Collegii Wadhamensis Gardianum. Cui subjungitur Appendicula ad Calumnias ab eodem Hobbio (in sex Documentis nuperrimè editis) in Authorem congestas, Responsio.*" Oxford, 1656, 8vo. 8. "*Astronomia Geometrica, ubi methodus proponitur, qui primariorum Planetarum Astronomia, sive Elliptica, sive circularis possit Geometricè absolvi.*" London, 1656, 8vo. 9. Several Sermons: as I. Against Resistance of lawful Powers, preached November the 5th, 1661, on Rom. xiii. 2. II. Against the Anti-scripturists, preached February the 20th 1669, on 2 Tim. iii. 16. III. Concerning the sinfulness, danger, and remedies of Infidelity, preached February the 16th, 1667, on Heb. iii. 12. London, 1670, 8vo. IV. Sermon before the House of Peers at Westminster, October the 10th, 1666, on Eccles. ii. 9. V. Sermon concerning the strangeness, frequency, and desperate consequence of Impenitency, preached April the 1st, 1666, soon after the Plague, on Revel. ix. 20. VI. Sermon against Ingratitude, on Deut. xxxii. 6. VII. An Apology for the Mysteries of the Gospel, preached February the 16th, 1672, on Rom. i. 16. Some of which Sermons having been separately printed at several times; were all published in one volume at London, 1674, 8vo. VIII. The Christian's Victory over Death, preached at the funeral of George duke of Albemarle in the Collegiate church of Westminster, April the 30th, 1670, on 1 Cor. xv. 57. London, 1670, 4to. IX. The Case of Joram, preached before the House of Peers, January the 30th, 1673, on 2 Kings vi. last verse. London, 1674, 4to.

That by which he has chiefly signalized himself, as to astronomical invention, is his celebrated approximation to

the true place of a planet, from a given mean anomaly, founded upon an hypothesis, that the motion of a planet, though it be really performed in an elliptic orbit, may yet be considered as equable as to angular velocity, or with an uniform circular motion round the upper focus of the ellipse, or that next the aphelion, as a centre. By this means he rendered the praxis of calculation much easier than any that could be used in resolving what has been commonly called Kepler's problem, in which the coequate anomaly was to be immediately investigated from the mean elliptic one. His hypothesis agrees very well with those orbits which are elliptical but in a very small degree, as that of the Earth and Venus : but in others, that are more elliptical, as those of Mercury, Mars, &c. this approximation stood in need of a correction, which was made by Bulliald. Both the method, and the correction, are very well explained and demonstrated, by Keill, in his *Astronomy*, lecture 24. ¹

WARD (THOMAS), whom we mentioned under the article Edward Ward, as being the real author of the Hudibrastic poem called "England's Reformation," was, according to Dodd, a learned schoolmaster, who becoming a Roman catholic, in the reign of James II. published several books concerning religion. Dodd says that in these "he was so successful, that, though a layman, he was able to give diversion to some of the ablest divines of the church of England. He some time rode in the king's guards; and it was no small confusion to his adversaries, when they understood who it was they engaged with; imagining all the while, they were attacking some learned doctor of the Roman communion." After the revolution he retired into Flanders, where he died soon after. He left two children, a daughter who became a nun, and a son whom Dodd speaks of as "*now* (about 1742) a worthy catholic clergyman."

The "books concerning religion" which Dodd ascribes to him, are, 1. "Monomachia; or, a duel between Dr. Tenison, pastor of St. Martin's, London, and a catholic soldier." 2. "*Speculum Ecclesiasticum*." 3. "*The Tree of Life*," taken from a large copper cut. 4. "Errata's of the Protestant Bible," 1688, 4to. 5. "The controversy of

¹ Life by Pope.—Biog. Brit.—Hutton's Dictionary.—Granger.—Ath. Ox. vol. II.—Warton's Life of Bathurst, p. 52—54, 145.

ordination truly stated," Lond. 1719, 8vo, which occasioned several treatises on both sides upon that subject; especially that of Le Courayer. 6. "A confutation of Dr. Burnet's Exposition of the Thirty-nine articles," a MS. in the English college at Doway. 7. "England's Reformation, in several cantos, in the Hudibrastic style," 4to, printed at Hamburgh, but reprinted at London in 1716; 8vo, and afterwards in 2 vols. 12mo. This is a malicious and scurrilous history of the changes in religion, from Henry VIIIth's being divorced from Catherine of Arragon, to Oates's plot in the reign of Charles II.; and is accompanied with many extracts from acts of parliament, state papers, and public records of all sorts. The imitation of Hudibras is tolerably successful, and there is a considerable share of humour, wit, and liveliness, but not enough to atone for the many misrepresentations of fact, and the malignant tendency of the whole. ¹

WARE (JAMES), an eminent antiquary, was descended from the ancient family of De Ware, or De Warr in Yorkshire, the only remains of which are, or lately were, in Ireland. His grandfather, Christopher Ware, was an early convert to the protestant religion in the beginning of the reign of queen Elizabeth, and that principally by the arguments and persuasion of Fox, the celebrated martyrologist. His father James, who was liberally educated, was introduced to the court of queen Elizabeth, where he soon became noticed by the ministers of state, and in 1588 was sent to Ireland as secretary to sir William Fitz-Williams, the lord deputy. He had not filled this office long before he was made clerk of the common pleas in the exchequer, and afterwards obtained the reversion of the patent place of auditor general, a valuable appointment, which remained nearly a century in his family, except for a short time during the usurpation; and his income having enabled him to make considerable purchases in the county and city of Dublin, &c. his family may be considered as now removed finally to Ireland. While on a visit in England, James I. bestowed on him the honour of knighthood, and as a particular mark of favour, gave his eldest son the reversion of the office of auditor general. He also sat in the Irish parliament which began May 1613, for the borough of Mallow in the county of Cork. He died suddenly, while walking the street in Dublin, in 1632.

¹ Dodd's Ch. Hist. vol. III.—Gent. Mag. vol. LV:

By his lady, Mary, sister of sir Ambrose Briden, of Maidstone in Kent, he had five sons and five daughters. His eldest son, the subject of this article, was born in Castle-street, Dublin, Nov. 26, 1594, and discovering early a love of literature, his father gave him a good classical education as preparatory to his academical studies. In 1610, when sixteen years of age, he was entered a fellow commoner in Trinity college, Dublin, under the immediate tuition of Dr. Anthony Martin, afterwards bishop of Meath, and provost of the college; but his private tutor and chamber-fellow was Dr. Joshua Hoyle, an Oxford scholar, and afterwards professor of divinity. Here Mr. Ware applied to his studies with such success, that he was admitted to his degree of M. A. much sooner than usual.

After continuing about six years at college, he improved what he had learned at his father's house. It was here that he became acquainted with the celebrated Dr. Usher, then bishop of Meath, who discovering in him a taste for antiquities, gave him every encouragement in a study in which himself took so much delight. From this time a close friendship commenced between them, and Usher, in his work "*De Primordiis*," took occasion to announce to the public what might be expected from sir James Ware's labours. In the mean time his father proposed a match to him, which proved highly acceptable to all parties, with Mary, the daughter of Jacob Newman, of Dublin, esq. But this alteration in his condition did not much interrupt his favourite studies. He had begun to collect MSS. and to make transcripts from the libraries of Irish antiquaries and genealogists, and from the registers and chartularies of cathedrals and monasteries, in which he spared no expence, and had frequent recourse to the collections of Usher, and of Daniel Molyneux, Ulster king at arms, an eminent antiquary, and his particular friend, whom in one of his works he calls "*venerandæ antiquitatis cultorem*."

After extending his researches as far as Ireland could afford, he resolved to visit England in quest of the treasures which its public and private libraries contained. Arriving at London in April 1626, he had the happiness to find his friend Usher, then archbishop of Armagh, by whom he was introduced to sir Robert Cotton, who admitted him to his valuable library, and to his friendship, and kept up a constant correspondence with him for the

five remaining years of his life. Having furnished himself with many materials from the Cotton collection, the Tower of London, and other repositories (many of which, in his hand-writing, are in Trinity college library) he returned with Usher to Ireland, and immediately published a tract entitled "*Archiepiscoporum Cassiliensium et Tuamensium Vitæ, duobis expressæ commentariolis,*" Dublin, 1626, 4to; and two years after, "*De præsulibus Lageniæ, sive provinciæ Dubliniensis, lib. unus,*" *ibid.* 1628, 4to, both which he afterwards inserted in his larger account of the Irish bishops. About the same time he published "*Cænobia Cisterientia Hiberniæ,*" which was afterwards included in his "*Disquisitiones de Hibernia.*" In the latter end of 1628 he went again to England, and carried with him some MSS. which he knew would be acceptable to sir Robert Cotton: and in this second journey added considerably to his own collections, by his acquaintance with Selden and other men of research and liberality. About the end of the summer 1629 he returned home, and soon after received the honour of knighthood from the hands of the lords justices.

On his father's death in 1632, he succeeded him in his estate and in the office of auditor-general, of which, in 1643, he procured from the marquis of Ormond, then lord lieutenant, a reversionary grant for his son, also called James, who died in 1689. It appears by a letter which the marquis wrote on this occasion that sir James, "even when his majesty's affairs were most neglected, and when it was not safe for any man to shew himself for them, then appeared very zealously and stoutly for them," and, in a word, demonstrated his loyalty in the worst of times. His studies, however, were now somewhat interrupted by the duties of his office, on which he entered in 1633, on the arrival of the lord-deputy Wentworth, afterwards earl of Strafford, who took him into his particular confidence, and consulted him upon all occasions. To render him more useful in the king's service, he called him to the privy-council, and there he had frequent opportunities of shewing his address and talents in the most important affairs. This year (1633) he published "*Spenser's view of the state of Ireland,*" and dedicated it to the lord-deputy, as he did afterwards Meredith Hanmer's "*Chronicle,*" and Campion's "*History of Ireland.*"

His talents were not more valued by Strafford, than by

the whole body of the clergy. When the two houses of convocation in Jan. 1634 petitioned his majesty, and the lord-deputy, for the settlement of some impropriations in the possession of the crown on a resident clergy, they annexed a schedule of particulars to their petition, setting forth a true state of what they requested. Lest the crown should be deceived in the matters prayed for, they requested that the same should be referred to some able commissioners therein named to examine the contents of the schedule; of whom they desired that sir James Ware should be one, which was accordingly granted, and a report made in their favour. Of the clerical character, sir James held an opinion equally just and humane, for in his office of auditor-general, he always remitted the fees to clergymen and their widows.

In 1639, notwithstanding the hurry of public business, he published "*De Scriptoribus Hiberniæ, lib. duo*," Dublin, 4to. It is unnecessary to say much of this outline of the history of Irish writers, as it has since been so ably translated, enlarged, and improved by Mr. Harris, forming nearly a half of his second folio. In the same year, sir James was returned a member of parliament for the university of Dublin: of his conduct here, we shall only notice that when a ferment was raised in both houses against the earl of Strafford, sir James exerted his utmost zeal in his defence. When the Irish rebellion broke out in 1641, he closely attended the business of the council, and we see his name to many orders, proclamations, and other acts of state against the rebels. He engaged also with others of the privy-council, in securities for the repayment of considerable sums advanced by the citizens of Dublin, for the support of the English forces sent to quell the rebellion. The marquis of Ormond, lieutenant-general of these forces, reposed great trust in sir James, and advised with him on all important occasions. In 1642, when Charles I. wished for the assistance of these troops against his rebellious subjects at home, he determined on a cessation with the rebels for one year, and in this the marquis of Ormond, sir James Ware, and others of the privy council concurred, rather, however, as a measure of necessity than prudence. This news was very acceptable at the king's court, then held at Oxford, but the measure was condemned by the parliament. While the treaty of peace with the Irish rebels was pending, the marquis of Ormond, having occasion to send

some persons in whom he could confide to the king at Oxford, to inform his majesty of the posture of his affairs in Ireland, and to know his pleasure in relation to those particulars of the treaty which remained to be adjusted, fixed upon lord Edward Brabazon, sir Henry Tichborne, and sir James Ware, as persons acceptable to the king, and not inclined to favour either the popish or parliamentary interest. They arrived at Oxford in the end of 1644, and, while here, such time as sir James could spare from the business on which he was sent, was employed by him in the libraries, or in the company of the men of learning. The university complimented him with the honorary degree of doctor of laws.

While these commissioners were returning to Ireland, they were taken by one of the parliament ships, and sir James, finding there were no hopes of escaping, threw overboard his majesty's dispatches to the marquis of Ormond. He and his companions were then brought to London and imprisoned ten months in the Tower, but were at last released, in exchange for some persons imprisoned in Dublin, for an attempt to betray the town of Drogheda to the Scotch covenanters. During his tedious imprisonment, sir James amused himself by writing "An imaginary voyage to an Utopian island," which was never published, but the MS. remained for many years in the family. When discharged he returned to Dublin, and had an order from the lord-lieutenant and council on the treasury for 718*l.* for the expences of his journey. As the king's affairs now became desperate in both kingdoms, he sent instructions to the marquis of Ormond to make peace with the Irish catholics "whatever it cost, so that his protestant subjects there may be secured, and his regal authority preserved." In what manner this was to be effected belongs to the history of the times. It was on the part of Charles an unfortunate measure, but it was thought a necessary one. Peace was accordingly concluded with the catholics by the earl of Glamorgan, whose conduct in the affair has been well illustrated by Dr. Birch in his "Inquiry into the share king Charles I. had in the Transactions of the earl of Glamorgan," Lond. 1747 and 1756, 8vo. In the mean time Glamorgan being thought to have exceeded his commission, secretary Digby then in Ireland, accused him at the council-table, Dec. 26, 1645, of suspicion of treason. He was then arrested, and sir James, the earl of Roscommon,

and lord Lambert, were appointed a committee to inquire into his conduct, and take his examination, which in January following was transmitted to the king.

During the remainder of the troubles, sir James remained firm to the king's interest, and zealously adhered to the marquis of Ormond, who ever after entertained a great affection for him. He continued, in Dublin, till the marquis, by the king's orders, surrendered that place to the parliamentary power in June 1647. At this time sir James Ware was considered as a man of such consequence, that the parliament insisted on his being one of the hostages for the performance of the treaty; and accordingly he repaired, with the earl of Roscommon, and col. Arthur Chichester, to the committee for the management of Irish affairs at Derby-house, London; but as soon as the treaty was concluded, and the hostages permitted to depart, he returned to Dublin, and lived for some time in a private station, being deprived of his employment of auditor-general. He was, however, disturbed in this retirement by Michael Jones, the governor of Dublin, who, jealous of his character and consequence, sent him a peremptory order to depart the city, and transport himself beyond seas into what country he pleased, except England. Having chosen France for the place of his exile, Jones furnished him with a pass for himself, his eldest son, and one servant, signed April 4, 1649. He landed at St. Malo's, whence he removed not long after to Caen in Normandy, and then to Paris, and contracted an acquaintance there with some of the literati, and particularly with Bochart, whose works he much esteemed, and thought his "*Hierozoicon*" a suitable present for the library of the university of Dublin. After continuing in France about two years, he left it in 1651, and by licence from the parliament came to London on private business, and two years after went to Ireland to look after his estates.

Having now leisure to prosecute his favourite studies, the return to which was now consoling as well as gratifying, he took several journeys to London to publish them, the art of printing being at that time in a very low condition in Ireland. In May 1654 he published the first edition of his antiquities, under the title of "*De Hibernia et antiquitatibus ejus Disquisitiones*," Lond. 8vo, and a much enlarged and corrected edition in 1658. He also collected the works ascribed to St. Patrick, and published them, with

notes, under the title "*Opuscula Sancto Patricio, qui Hibernos ad fidem Christi convertit, adscripta, &c.*" Lond. 1656, 8vo.

On the restoration, he was, by special order from his majesty, replaced in his office of auditor-general, and a parliament being summoned in May 1661, he was unanimously elected representative of the university of Dublin. He was very instrumental in the parliamentary grant of 30,000*l.* to the marquis, now duke, of Ormond, who distinguished him in a very particular manner. By his grace's interest, he was made one of the four commissioners of appeal in causes of the excise, and new impost raised by the statute of 14th and 15th Charles II. with a salary of 150*l.* He was also appointed one of the commissioners for the execution of the king's declaration for the settlement of the kingdom, and for the satisfaction of the several interests of adventurers, soldiers, and others, and was, by the king's instructions, made of the quorum in this commission, without whose presence and concurrence no act could be done in execution of the declaration. His majesty, in consideration of his faithful services for a great number of years, and perhaps not forgetting a handsome sum of money which he had sent him in his exile, was graciously pleased to offer to create him a viscount of the kingdom of Ireland, but this he refused, and likewise a baronetcy. At his request, however, the king granted him two blank baronet's patents, which he filled up and disposed of to two friends, whose posterity, Harris says, "to this day enjoy the honours," but he does not mention their names.

Returning again to his studies, he began with some pieces of the venerable Bede, published under the title of "*Venerabilis Bedæ epistolæ duæ, necnon vitæ abbatum Wiremuthensium et Gerwiensium, &c.*" Dublin, 1664. The same year he published the *Annals of Ireland for four reigns*, "*Rerum Hibernicarum Annales regnantibus Henrico VII. Henrico VIII. Edwardo VI. et Maria, &c.*" *ibid.* 1664, fol.; and the year following his history of the bishops of Ireland, entitled "*De Præsulibus Hiberniæ Commentarius, &c.*" *ibid.* 1665, fol. He was preparing other matters respecting Ireland, but was prevented by his death which took place Dec. 1, 1666, in the seventy-third year of his age. He was buried in the church of St. Werburg, in the city of Dublin, in a vault belonging to his family.

As an antiquary, sir James Ware must ever be held in

veneration by his countrymen. He was the Camden of Ireland, and was deficient only in not understanding the Irish language; yet major Vallancey observes, that considering his ignorance of that language, he did much. "His works are the outlines and materials of a great plan, which he enjoyed neither life nor abilities to finish; and it is much to be lamented that he had not the good fortune to meet with so experienced and intelligent an amanuensis as Mac Terbiss sooner." He found, however, an excellent editor in Walter Harris, esq. who married his grand-daughter, and published all his works, except the *Annals of Ireland*, in 1739—1745, 3 vols. fol. ornamented with engravings. These were reprinted in 1764, 2 vols. fol. a work which now bears a very high price. Sir James Ware's MS collections relative to Ireland were purchased of his heir by lord Clarendon, when lord-licutenant in 1686, and after his death by the duke of Chandos, whom the public spirited dean of St. Patrick's in vain solicited to deposit them in the public library at Dublin. These underwent a second dispersion by public auction. Dr. Milles, dean of Exeter, whose uncle had considerable property in Ireland, purchased a large part, and deposited them in the British Museum; Dr. Rawlinson bought others, and bequeathed them to the library of St. John's-college, Oxford, and some part fell into the hands of lord Newport, chancellor of Ireland. Of these MSS. a catalogue was printed at Dublin about 1641, and another at Oxford in 1697, in the "Catalogue of MSS. of England and Ireland." Sir James was a man of a charitable disposition, and frequently contributed considerable sums of money to the relief of the indigent, especially to decayed royalists, whom he also often invited to his hospitable table. Harris says he always forgave the fees of office to widows, clergymen, and clergymen's sons, as we have already noticed; and adds, that he was frequently known to lend money, where he had no prospect of repayment, not knowing how to deny any body who asked. On one occasion, a house in Dublin, forfeited by the rebellion, being granted to him, he sent for the widow and children of the forfeiting person, and conveyed it back to them.

By his wife, sir James Ware had ten children, of whom only two sons and two daughters arrived at maturity. Of the latter, Mary was married to sir Edward Crofton, bart. and Rose to lord Lambert, afterwards earl of Cavan. His

eldest son James succeeded him in his estate and office, and married the daughter of Dixie Hickman, of Kew, in the county of Surrey, esq. and sister to Thomas lord Windsor, who was afterwards created earl of Plymouth. By a general entail raised on this marriage, the estate of the family afterwards came to an only daughter, Mary, who took for her second husband sir John St. Leger, knt. one of the barons of his majesty's court of exchequer in Ireland, in whom the estate vested. Sir James Ware's youngest son Robert was in his youth troubled with epilepsy, and afforded no hopes to his father, which induced him to consent to the general entail before mentioned; but this son afterwards recovering a vigorous state of health, sir James had little pleasure in reflecting on what he had done, and to make Robert every amends in his power, laid up 1000*l.* for every remaining year of his life, which was not above six or seven. Robert married Elizabeth, daughter to sir Henry Piers, of Tristernagh, in the county of Westmeath, bart. and from this marriage one only son, Henry, survived. Henry married Mary, the daughter of Peter Egerton, of Shaw, in Lancashire, esq. by whom he had two sons, and a daughter Elizabeth, married to Walter Harris, esq. editor of sir James Ware's works.

Of ROBERT WARE some farther notice must be taken, as he was a writer of considerable note in his day. He had by those writings appeared so averse to the Roman catholic interest of Ireland in the reign of Charles II. that, fearing the resentment of that party, which he had reason to believe would be severe enough, and being advised by the earl of Clarendon, then lord lieutenant, he removed with his family into England on the same day that lord Tyrconnel landed in Ireland to take upon him the government, which he continued until the revolution. Mr. Ware died March 1696, after publishing, 1. "The Examinations of Faithful Commin and Thomas Heath," &c. Dublin, 1671, 4to. 2. "The Conversion of Philip Corwine, a Franciscan Friar, to the protestant religion, in 1569," *ibid.* 1681, 4to. 3. "The Reformation of the Church of Ireland, in the life and death of George Brown, sometime archbishop of Dublin," *ibid.* 1681, 4to. This stands the first in the English edition of sir James Ware's Works, Dublin, 1705, fol. and is also reprinted in the "Phoenix," vol. I. 4. "Foxes and Firebrands; or a specimen of the danger and harmony of popery and separation; wherein is proved from unde-

niable matter of fact and reason, that separation from the Church of England is, in the judgment of papists, and by sad experience, found the most compendious way to introduce popery, and to ruin the protestant religion, in two parts," London, 1680, 4to, Dublin, 1682, 8vo. The first part, with the examinations of Commin and Heath, was published by Dr. John Nalson in 1678, 8vo, and the second part was added by Mr. Robert Ware. 5. "The hunting of the Romish Fox, and the quenching of sectarian firebrands; being a specimen of popery and separation," Dublin, 1683, 8vo. 6. "Foxes and Firebrands, the third part," Lond. 1689, 8vo. 7. "Pope Joan; or an account that there was such a she-pope, proved from Romish authors before Luther," &c. *ibid.* 1689, 4to. Mr. Ware left also an unfinished and imperfect MS. on the history and antiquities of the city and university of Dublin.¹

WARGENTIN (PETER), knight of the order of the polar star, secretary to the royal academy of sciences at Stockholm, F. R. S. one of the eight foreign members of the academy of sciences at Paris, and member of the academies of St. Petersburg, Upsal, Gottingen, Copenhagen, and Drontheim, was born Sept. 22, 1717, and became secretary to the Stockholm academy in 1749. In this country he is probably most known from his tables for computing the eclipses of Jupiter's satellites, which are annexed to the Nautical Almanac of 1779. We know not that he has published any separate work; but in the "Transactions of the Stockholm Academy," are 52 memoirs by him, besides several in the "Philosophical Transactions," and in the "Acta Societatis Upsaliensis." He died at the observatory at Stockholm, Dec. 13, 1783.²

WARHAM (WILLIAM), an eminent English prelate, archbishop of Canterbury, and lord high chancellor, the son of Robert Warham, was born of a genteel family at Okely, in Hampshire. He was educated at Winchester school, whence he was admitted a fellow of New college, Oxford, in 1475. There he took the degree of doctor of laws, and, according to Wood, left the college in 1488. In the same year he appears to have been collated to a rectorship by the bishop of Ely, and soon afterwards became an advocate in the court of arches, and principal or moderator of the

¹ Harris's edition of Ware, vol. II.—*Biog. Brit.*—Gough's *Topography*.

² Hutton's *Dict.*—*Eloges des Academiciens*, vol. IV.

civil law school in St. Edward's parish, Oxford. In 1493 he was sent by Henry VII. with sir Edward Poynings, on an embassy to Philip duke of Burgundy, to persuade him to deliver up Perkin Warbeck, who had assumed the title of Richard duke of York; second son of king Edward IV. representing that he had escaped the cruelty of his uncle king Richard III. and was supported in this imposture by Margaret, duchess dowager of Burgundy, sister of Edward IV. as she had before given encouragement to Lambert Simnel, the pretended earl of Warwick, out of the implacable hatred which she had conceived against Henry VII. Upon this remonstrance the ambassadors were assured by the duke's council (himself being then in his minority) that "the archduke, for the love of king Henry, would in no sort aid or assist the pretended duke, but in all things preserve the amity he had with the king; but for the duchess dowager, she was absolute in the lands of her dowry, and that he could not hinder her from disposing of her own." This answer, being founded on an assertion not true, namely, that the duchess dowager was absolute in the lands of her dowry, produced a very sharp reply from the English ambassadors; and when they returned home Henry VII. was by no means pleased with their success. They, however, told him plainly that the duchess dowager had a great party in the archduke's council, and that the archduke did covertly support Perkin. The king for some time resented this; but the matter appears to have been accommodated in a treaty of commerce concluded in February 1496, by certain commissioners, one of whom, on the part of England, was Dr. Warham.

Warham now, according to lord Bacon, began^a much to gain upon the king's opinion, and having executed his office of master of the rolls, as well as his other employments, with great ability, and with much reputation, he was in 1502 made keeper of the great seal of England, and on the first of January following lord high chancellor. In the beginning of 1503 he was advanced to the see of London. In the preceding year the king's eldest son Arthur prince of Wales was married to Catherine of Arragon, but died soon after, and Henry's avarice rendering him unwilling to restore Catherine's dowry, which was 200,000 ducats, he proposed that she should marry his younger son Henry, now prince of Wales. But there being great reason to believe that the marriage between

prince Arthur and Catherine had been really consummated, Warham remonstrated, in very strong terms, against this preposterous measure, and told the king, that he thought it was neither honourable, nor well-pleasing to God. In this, however, he was opposed by Fox bishop of Winchester, who insisted that the pope's dispensation could remove all impediments, either sacred or civil. This marriage, it is well-known, afterwards took place, and was the cause of some of the most important events in English history.

In March 1503-4, bishop Warham was translated to the see of Canterbury, in which he was installed with great solemnity, Edward duke of Buckingham officiating as his steward on that occasion. He was likewise, on May 28, 1506, unanimously elected chancellor of the university of Oxford, being then, and ever after, a great friend and benefactor to that university, and to learning in general. In 1509, Henry VII. died, and was succeeded by his son Henry VIII. from whose promising abilities great expectations were formed. Archbishop Warham's high rank in the church, and the important office he held in the state, as lord chancellor, naturally caused him to preside at the council-board of the young king, and his rank and talents certainly gave him great authority there. One of the first matters of importance, in the new reign, was the marriage of the king, which, from his tender age, and his aversion to it, had not yet taken place, and it was now necessary that his majesty should decide to break it off, or conclude it. Warham still continued to oppose it, and Fox, as before, contended for it; and it, accordingly, was performed June 3, 1509; and on the 24th of the same month, the king and queen were crowned at Westminster by archbishop Warham. In the years 1511 and 1512, we find our prelate zealously persecuting those who were termed heretics; and although the instances of his interference with the opinions of the reformation are neither many, nor bear the atrocious features of a Bonner or a Gardiner, they form no small blemish in his character.

Warham continued to hold his place of chancellor for the first seven years of Henry VIII. but became weary of it when Wolsey had gained such an ascendancy over the king, as to be intrusted with almost the sole administration of public affairs. Warham, says Burnet, always hated cardinal Wolsey, and would never stoop to him, esteeming

it below the dignity of his see. Erasmus relates of Warham, that it was his custom to wear plain apparel, and that once when Henry VIII. and Charles V. had an interview, and Wolsey took upon him to publish an order, that the clergy should appear splendidly dressed, in silk or damask, Warham alone, despising the cardinal's commands, came in his usual cloaths. One misunderstanding between Warham and Wolsey was about the latter's having the cross carried before him in the province of Canterbury. Warham as primate of all England, had taken umbrage that Wolsey, who was only archbishop of York, should cause the cross to be carried before him in the presence of Warham, and even in the province of Canterbury, contrary to the ancient custom; which was, that the cross of the see of York should not be advanced in the same province, or in the same place, with the cross of Canterbury, in acknowledgment of the superiority of the latter see. When Warham expostulated with Wolsey on this subject, he appears to have convinced him of the impropriety of his conduct; but rather than desist from it, and lose a dignity he had once assumed, Wolsey contrived how he might, for the future, have a right to it, without incurring any imputation of acting contrary to rule. And though his being a cardinal did not give him the contested right, he knew that he might assume it with a better grace, if he was invested with the legantine character; and therefore he solicited and obtained it, being made the pope's legate *a latere* in November 1515. On this, in the following month, the archbishop Warham resigned the seals, and Wolsey was made lord chancellor in his room. There were subsequently many contests between these two great statesmen, in which Warham generally maintained the dignity and independence of his character with great firmness; but Wolsey, as long as he remained the king's favourite, was the more powerful antagonist. Still, notwithstanding his superiority, Warham sometimes was enabled to convince him that he stretched his power too far. Of this we have a remarkable instance. Warham had summoned a convocation of the prelates and clergy of his province to meet at St. Paul's April 20, 1523, and the cardinal had summoned a convocation of his province of York to meet at Westminster at the same time. But as soon as the convocation of Canterbury met, and were about to proceed to business, the cardinal summoned them to attend him April 22, in a

legantine council at Westminster. This extraordinary step gave great offence to the prelates and clergy of the province of Canterbury. They indeed obeyed the summons, but when they came to treat of business, the proctors for the clergy observed, that their commissions gave them no authority to treat or vote but in convocation. This objection proved unanswerable, and the cardinal, to his great mortification, was obliged to dismiss his legantine council. When, in 1529, Wolsey was deprived of all his honours, the great seal was again offered to Warham, but being now far advanced in years, and displeased with the general proceedings of the court, he declined the offer. In his last year, 1532, he exhibited two instances of weakness, the one in being, with many others however, imposed upon by the pretended visions of Elizabeth Barton, commonly called the Maid of Kent; the other, in a kind of protest, which he left in the hands of a notary, against all the laws that had been made, or that should thereafter be made, by the present parliament, in derogation of the authority of the pope, or the right and immunities of the church. The design of this private protest against those laws to which he had given his consent in public, is not very obvious. Burnet would suggest, that it was a piece of superstitious penance imposed on him by his confessor, in which case it must be accounted an instance of extreme weakness.

The archbishop sat in the see of Canterbury twenty-eight years, and died at St. Stephen's near that city, in the house of William Warham, his kinsman, and archdeacon of Canterbury, in 1532. He was interred, without any pomp, in his cathedral, in a little chapel built by himself for the place of his burial, on the north of Becket's tomb, where a monument was erected for him, which was defaced in the civil wars. He laid out to the value of 3000*l.* in repairing and beautifying the houses belonging to his see. It appears, from a letter of Erasmus to sir Thomas More, that though he had passed through the highest posts in church and state, he had so little regarded his own private advantage, that he left no more than was sufficient to pay his debts and funeral charges. And it is said, that, when he was near his death, he called upon his steward to know what money he had in his hands; who telling him "that he had but thirty pounds," he cheerfully answered, *Satis viatici in cælum*, i. e. "That was enough to last till he got to Heaven." He left his theological books to the library

of All-Souls college, his civil and canon law books to New college, and all his books of church music to Winchester college.

He was the warm friend and generous patron of Erasmus, to whom, besides many letters, he sent his portrait, which Dr. Knight supposes to have been a copy of that at Lambeth by Holbein; Erasmus, in return, sent him his own. He also dedicated his edition of St. Jerome to the archbishop, and in other parts of his works, bestows the highest encomiums on him. He calls him his only Mæcenas, and says that his generosity and liberality extended not to him only, but to all men of letters. Erasmus gives us a very pleasing account of Warham's private life. "That," says he, "which enabled him to go through such various cares and employments, was, that no part of his time, nor no degree of his attention, was taken up with hunting, or gaming, in idle or trifling conversation, or in luxury or voluptuousness. Instead of any diversions or amusements of this kind, he delighted in the reading of some good and pleasing author, or in the conversation of some learned man. And although he sometimes had prelates, dukes, and earls as his guests, he never spent more than an hour at dinner. The entertainment which he provided for his friends was liberal and splendid, and suitable to the dignity of his rank; but he never touched any dainties of the kind himself. He seldom tasted wine; and when he had attained the age of seventy years, drank nothing, for the most part, but a little small beer. But notwithstanding his great temperance and abstemiousness, he added to the cheerfulness and festivity of every entertainment at which he was present, by the pleasantness of his countenance, and the vivacity and agreeableness of his conversation. The same sobriety was seen in him after dinner as before. He abstained from suppers altogether: unless he happened to have any very familiar friends with him, of which number I was; when he would, indeed, sit down to table, but then could scarcely be said to eat any thing. If that did not happen to be the case, he employed the time by others usually appropriated to suppers, in study or devotion. But as he was remarkably agreeable and facetious in his discourse, but without biting or buffoonery, so he delighted much in jesting freely with his friends. But scurrility, defamation, or slander, he abhorred, and avoided as he would a snake. In this manner did this great man

make his days sufficiently long, of the shortness of which many complain.”¹

WARING (EDWARD), Lucasian professor of mathematics in the university of Cambridge, was descended from an ancient family at Mitton, in the parish of Fittes, Shropshire, being the eldest son of John Waring of that place. He was born in 1734, and after being educated at the free school at Shrewsbury, under Mr. Hotchkis, was sent on one of Millington's exhibitions to Magdalen college, Cambridge, where he applied himself with such assiduity to the study of mathematics, that in 1757, when he proceeded bachelor of arts, he was the senior wrangler, or most distinguished graduate of the year. This honour, for the securing of which he probably postponed his first degree to the late period of his twenty-third year, led to his election, only two years afterwards, to the office of Lucasian professor. The appointment of a young man, scarcely twenty-five years of age, and still only a bachelor of arts, to a chair which had been honoured by the names of Newton, Saunderson, and Barrow, gave great offence to the senior members of the university, by whom the talents and pretensions of the new professor were severely arraigned. The first chapter of his “*Miscellanea Analytica*,” which Mr. Waring circulated in vindication of his scientific character, gave rise to a controversy of some duration. Dr. Powell, master of St. John's, commenced the attack by a pamphlet of “*Observations*” upon this specimen of the professor's qualifications for his office. Waring was defended in a very able reply, for which he was indebted to Mr. Wilson, then an under-graduate of Peter House, afterwards sir John Wilson, a judge of the common pleas, and a magistrate justly beloved and revered for his amiable temper, learning, honesty, and independent spirit. In 1760, Dr. Powell wrote a defence of his “*Observations*,” and here the controversy ended. Mr. Waring's deficiency of academical honours was supplied in the same year by the degree of M. A. conferred upon him by royal mandate, and he remained in the undisturbed possession of his office. Two years afterwards, his work, a part of which had excited so warm a dispute, was published from the university press, in quarto, under the title of “*Miscellanea Analytica*”

¹ Godwin de Præsulibus, by Richardson.—Rapin's History.—Jortin's and Knight's Lives of Erasmus.—Burnet's Hist. of the Reformation.—Henry's Hist. of Great Britain, &c.

de Æquationibus Algebraicis et Curvarum Proprietatibus," with a dedication to the duke of Newcastle. It appears from the title-page, that Waring was by this time elected a fellow of his college. The book itself, so intricate and abstruse are its subjects, is understood to have been little studied even by expert mathematicians. Indeed, speaking of this and his other works, in a subsequent publication, he says himself, "I never could hear of any reader in England out of Cambridge, who took the pains to read and understand what I have written."

For his profession in life, Mr. Waring chose the study of medicine, and proceeded a doctor in that faculty in 1767. In 1771 he appears in the list of physicians to Addenbrooke's hospital in Cambridge; and about this time practised in the neighbouring town of St. Ives. But though he followed this pursuit with characteristical assiduity, and attended lectures and hospitals in London, he never enjoyed extensive practice. Of this he was the less careful, as, in addition to the emoluments, which are considerable, of his professorship, he possessed a very handsome patrimonial fortune, while his favourite science supplied him with an inexhaustible fund of amusement and occupation. In 1776 he entered into a matrimonial connexion with miss Mary Oswell, sister of Mr. William Oswell, a respectable draper in Shrewsbury; and not many years afterwards retired from the university, first to a house in Shrewsbury, and at length to his own estate at Plealey, near Pontesbury. The mathematical inquiries which had occupied so large a portion of his early life, he still continued to cultivate with undiminished diligence; and he also occasionally indulged in philosophical excursions of a more popular and intelligible class. The result of these he collected in a volume printed at Cambridge, in 1794, with the title of "An Essay on the Principles of Human Knowledge." Under this comprehensive title are contained his opinions on a great variety of subjects. But this book, in the front of which he designates himself as fellow of the Royal Society of London, and of those of Bologna and Gottingen, was never published. Thus passed the even tenour of Dr. Waring's life, interrupted occasionally by a visit to the Board of Longitude, in London, of which he was a member, and from which he always returned with an increased relish for his country retreat at Plealey: and here he might have promised himself many years of life and health, when

his career was terminated by a short illness, produced by a violent cold caught in superintending some additions which he was making to his house. He died on the 15th of August, 1798, in the sixty-fourth year of his age.

Dr. Waring successively produced a number of pieces, of a like abstruse kind as his "*Miscellanea Analytica*," such as the "*Proprietates Algebraicarum Curvarum*," published in 1772, the "*Meditationes Algebraicæ*," published in 1770, and the "*Meditationes Analyticæ*," which were in the press during 1773, 1774, 1775, and 1776. These were the chief and the most laborious works edited by the professor; and in the *Philosophical Transactions* is to be found a variety of papers, the nature of which may be seen from the following catalogue.

Vol. LIII. page 294, Mathematical Problems.—LIV. 193, New Properties in Conics.—LV. 143, Two Theorems in Mathematics.—LXIX. Problems concerning Interpolations. Ib. 86, A general Resolution of Algebraical Equations.—LXXVI. 81, On Infinite Series—LXXVII. 71, On finding the Values of Algebraical Quantities by converging serieses, and demonstrating and extending propositions given by Pappus and others.—LXXVIII. 67, On Centripetal Forces. Ib. 588, On some Properties of the Sum of the Division of Numbers.—LXXIX. 166, On the Method of correspondent Values, &c. Ib. 185, On the Resolution of attractive Powers.—LXXXI. 146, On infinite Serieses.—LXXXIV. 385—415, On the Summation of those Serieses whose general term is a determinate function of z , the distance of the term of the Series. For these papers, the professor was, in 1784, deservedly honoured by the Royal Society with sir Godfrey Copley's medal; and most of them afford very strong proofs of the powers of his mind, both in abstract science, and the application of it to philosophy; though they labour, in common with his other works, under the disadvantage of being clothed in a very unattractive form.

In his disposition and character, Dr. Waring is represented as of inflexible integrity, great modesty, plainness, and simplicity of manners; of a meekness and a diffidence of mind to such a degree, as to be always embarrassed before strangers. His extreme short-sightedness too, joined to a certain want of order and method in his mind, which appeared remarkably even in his hand-writing, rendered his mathematical compositions so confused and embarrassed,

that in manuscript they were often utterly inexplicable, a circumstance which may account for the numerous typographical errors in his publications.

We shall sum up this sketch of the life of Dr. Waring, with the concluding words of his "Essay on Human Knowledge," which contain a just and pleasing specimen of his genuine piety and unfeigned humility. "Should it please Providence to deprive me of the use of my Faculties, may I submit with humble resignation! May I for the future lead a life better in practice, and more fervent in devotion to the Supreme Being; and may God grant me his grace here, and pardon for my sins, when the trumpet of the great Archangel shall summon me to life again, and to judgement!"

WARNER (FERDINANDO), a very voluminous writer, was born in 1703, but where we are not told. He was of Jesus college, Cambridge, according to Mr. Cole, but we do not find his name among the graduates of that university. In 1730 he became vicar of Ronde, in Wiltshire; in 1746 rector of St. Michael Queenhithe, London, and in 1758 rector of Barnes, in Surrey. He also styles himself chaplain to the lord chancellor, and LL. D.; the latter title probably obtained from some northern university. He died Oct. 3, 1768, aged sixty-five. Dr. Warner was a laborious man, and having deservedly attained the character of a judicious and useful writer, as well as a popular preacher, he was frequently engaged in compilations for the booksellers, which, however, he executed in a very superior manner, and gave many proofs of diligent research and judgment, both in his reflections and in the use he made of his materials. The following we believe to be a complete, or nearly complete list of his publications: 1. "A Sermon preached before the Lord Mayor, January 30, 1748." 2. "A Sermon preached before the Lord Mayor, on September 2," 1749. 3. "A system of Divinity and Morality, containing a series of discourses on the principal and most important points of natural and revealed Religion; compiled from the works of the most eminent divines of the Church of England," 1750, 5 vols. 12mo. This was reprinted in 1756, 4 vols. 8vo. 4. "A scheme for a Fund for the better Maintenance of the Widows and Children of the

¹ Account of Shrewsbury, 1810, 12mo.—Gleig's Supplement to the Encyclopedia Britannica.—Hutton's Dict. new. edit.

clergy," 1753, 8vo. For this scheme, when carried into execution, he received the thanks of the London clergy, assembled in Sion college, May 21, 1765, and published another pamphlet, hereafter to be mentioned. 5. "An illustration of the Book of Common Prayer and Administration of the Sacraments, and other rites and ceremonies of the Church of England," &c. 1754, folio. In this year he took the degree of LL. D. probably, as we have already suggested, at some northern university. 6. "Bolingbroke, or a dialogue on the origin and authority of Revelation," 1755, 8vo. 7. "A free and necessary enquiry whether the Church of England in her Liturgy, and many of her learned divines in their writings, have not, by some unwary expressions relating to Transubstantiation and the real presence, given so great an advantage to papists and deists as may prove fatal to true religion, unless some remedy be speedily supplied; with remarks on the power of priestly absolution," 1755, 8vo. 8. In 1756 he published the first volume of his "Ecclesiastical History to the Eighteenth Century," folio; the second volume in 1757. This is the most valuable of all his works, and has frequently been quoted with approbation. 9. "Memoirs of the Life of sir Thomas More, lord high chancellor of England in the reign of Henry VIII. 1758," 8vo. This is dedicated to sir Robert Henley, afterwards lord chancellor Northington, who is complimented for the favours he had conferred on him on his receiving the seals; probably for the rectory of Barnes, with which he held Queenhithe and Trinity the Less. 10. "Remarks on the History of Fingal and other poems of Ossian, translated by Mr. Macpherson, in a letter to the right hon. the lord L—— (Lyttelton)," 1762, 8vo. 11. "The History of Ireland, vol. I." 1763, 4to. He published no more of this, being discouraged by a disappointment in his expectations of some parliamentary assistance. Yet in one of those newspaper notices, which Dr. Warner did not disdain, he speaks of the encouragement which he met with when he went to Ireland in 1761 in search of materials for this work. He tells us of "the liberty granted him by the provost and fellows of the university to peruse the books and MSS. in the college library, as also those in the library of St. Sepulchre, founded by the late primate Marsh; and of his free access to the collections of Mr. Harris, which were purchased by the parliament, &c.; that he was likewise complimented with the

liberty of searching the records of the privy council, and other offices, &c." 12. "A letter to the fellows of Sion college, and to all the clergy within the bills of mortality, and in the county of Middlesex, humbly proposing their forming themselves into a Society for the Maintenance of the Widows and Orphans of such Clergymen. To which is added, a sketch of some Rules and Orders suitable to that purpose," 1765, 8vo. 13. "The History of the Rebellion and Civil War in Ireland," 1767, 4to. 14. "A full and plain account of the Gout, whence will be clearly seen the folly or the baseness of all pretenders to the cure of it, in which every thing material by the best writers on that subject is taken notice of, and accompanied with some new and important instructions for its relief, which the author's experience in the gout above thirty years hath induced him to impart." This was the most unfortunate of all his publications, for soon after imparting his cure for the gout he died of the disorder, and destroyed the credit of his system.

Dr. Warner is said to have declared that he wrote his "Ecclesiastical History," and his "Dissertation on the Common Prayer," three folio volumes, both the original and corrected copies, with one single pen, which was an old one when he began, and when he finished was not worn out. We are likewise told that a celebrated countess begged the doctor to make her a present of it, and he having complied, her ladyship had a gold case made with a short history of the pen engraved upon it, and placed it in her cabinet of curiosities. This foolish story, for such it probably is, reminds us of a similar one related of the pious Matthew Henry, who is said to have written the *whole* of his commentary on the Bible, 5 vols. fol. with one pen. Mr. Henry is also said to have made this declaration in public. Unfortunately, however, Mr. Henry never wrote the *whole* of his commentary, nor lived to see it completed, and consequently could have made no such declaration.

Dr. Warner's son, the late Dr. JOHN WARNER, was of Trinity college, Cambridge, B. A. 1758, M. A. 1761, and D. D. 1773. For many years he was preacher at a chapel in Long Acre, which was his private property. In 1771 he was presented to the united rectories of Hockliffe and Chalgrave, in Bedfordshire, and afterwards to the rectory of Stourton, in Wilts. Having resided in France at the æra of the revolution he imbibed all those principles which produced it, and although no man could be more an enemy

to the atrocities which followed, they made no difference in his republican attachments. He is known in the literary world by a singular publication entitled "Metronariston," and wrote the "Memoirs of Mekerchus," in the Gentleman's Magazine. He died, after a few days illness, in St. John's-square, Clerkenwell, Jan. 22, 1800, aged sixty-four.¹

WARNER (JOHN), a learned and munificent prelate, was the son of Herman Warner, citizen of London, and was born in the parish of St. Clement Danes, Strand, about 1585. After some grammatical education, in which he made a very rapid progress, he was sent to Oxford in 1598, and the year following was elected demy of Magdalen college. Here he proceeded successfully in his studies, and taking the degree of B. A. in 1602, commenced M. A. in June 1605, in which year he was elected to a fellowship. In 1610 he resigned this, probably in consequence of the fortune which came to him from his godmother. In 1614 he was presented to the rectory of St. Michael's, Crooked-lane, by archbishop Abbot, which he resigned in 1616, and remained without preferment until 1625, when the archbishop gave him the rectory of St. Dionis Backchurch in Fenchurch-street. In the interim he had taken both his degrees in divinity at Oxford; and Abbot, continuing his esteem, collated him to the prebend of the first stall in the cathedral of Canterbury. He was also appointed governor of Sion college, London, and was made chaplain to Charles I. In the second year of this monarch's reign Dr. Warner preached before him while the parliament was sitting, during passion week, on Matt. xxi. 28, and took such liberties with the proceedings of that parliament as very highly provoked some of the members who happened to be present. Some measures appear to have been taken against him, but the dissolution of the parliament soon after protected him, yet we are told that a pardon from the king was necessary, which pardon was extant at the time Dr. Zachary Pearce communicated some particulars of his life to the editors of the "Biographia Britannica."

In 1633 he attended the king on his coronation in Scotland, and the same year was collated by him to the deanery of Lichfield. In 1637 the king advanced him to the bishopric of Rochester, and notwithstanding the small revenue

¹ Nichols's Bowyer, &c.

attached to this see, Dr. Warner resigned his deanery and his prebend, besides a donative of 200*l.* per annum in Kent, probably Barham, or Bishops-bourne, of which, it is said, he was parson. In 1640 he assisted the king with 1500*l.* on the Scotch invasion of England, and gave his attendance, when there was only one prelate besides himself in the council at York. The same year he had the courage to oppose the *præmunire* in the House of Peers, and asserted the rights of the bishops sitting in parliament. With equal zeal he joined in the declaration made by some others of his brethren, May 14, 1641, to maintain and defend, as far as lawfully they might, with their life, power, and estate, the true reformed protestant religion, expressed in the doctrine of the Church of England, against all popery and popish innovation within this realm; and maintain and defend his majesty's royal person, honour, and estate; also the power and privilege of parliaments, the lawful rights and liberties of the subjects, and endeavour to preserve the union and peace between the kingdoms of England, Scotland, and Ireland.

All this opposition to the changes then proposed soon appeared to be fruitless, and in August of the same year he was impeached with twelve other bishops, for acting in the convocation of 1640, making then canons and constitutions, and granting his majesty a benevolence. On this occasion his brethren unanimously relied on bishop Warner's talents for their defence, which he undertook with spirit, but their total subversion being determined, nothing availed. He continued, however, inflexible in his adherence to the cause of his sovereign, at whose command, not long before his death, the bishop wrote a treatise against the ordinance of the sale of church lands, which was printed in 1646 and 1648, 4to, under the title "Church Lands not to be sold," &c. After the death of Charles I. likewise, our prelate published several sermons against that illegal act. And having maintained his consistency so far as to refuse to pay any tax or loan to the parliament, his estate, ecclesiastical and temporal, was sequestered, his books seized, and by a singular refinement in robbery, all bonds due to him from any person whatever were released. He would probably also have been imprisoned, had he not escaped into Wales, where he led for three years a wandering and insecure life, but wherever he had opportunity, constantly performed the duties of his episcopal

function, which he also did wherever he might happen to be, till the restoration.

After his majesty's garrisons were given up he was forced to compound for his temporal estate, now four years sequestered, at the rate of the tenth part real and personal; but all oaths to the usurping government he refused to the last; and having, although after a heavy deduction, saved a considerable part of his estate, he devoted it to the assistance of his suffering brethren, and was a great support to such of the sequestered clergy and their families as were reduced to absolute poverty. Of this, bishop Kennet, in his life of Somner, affords the following proof and instance: "When in the days of usurpation an honest friend paid a visit to him (Warner), and upon his lordship's importunity told him freely the censures of the world, as being of a close and too thrifty a temper, the bishop produced a roll of distressed clergy, whom in their ejections he had relieved with no less than eight thousand pounds; and inquired of the same friend, whether he knew of any other like objects of charity; upon which motion the gentleman soon after by letter recommended a sequestered divine, to whom at the first address he gave 100*l*."

He sent 100*l*. to Charles II. in his exile, designing to continue remitting money as he could afford it, but he was betrayed by his servant, who discovered the matter to Cromwell, and he would have suffered for it, had he not prevailed on the treacherous informer, by money, to go into Ireland. On the restoration, bishop Warner was replaced in the see of Rochester, and enjoyed it till his decease on Oct. 11, 1666. He was interred in Rochester cathedral, where a handsome monument was soon after erected to his memory in a small chapel, at the east end of the north aisle.

He married the widow of Dr. Robert Abbot, bishop of Salisbury, and had issue by her one daughter, his heiress, who by her husband, Thomas Lee, of London, had a son, John, to whom and his sons bishop Warner bequeathed so considerable an estate as surprised those who knew the extent of his charities, and the small income arising from his bishopric. Nor will that surprise be much diminished by the fact, that when young he had 16,000*l*. left him by a relation, who was his god-mother; for if we take into account what he suffered by the usurpation, and what he gave to his distressed brethren during that period, it will yet appear surprising that he was enabled to exert his charity and

munificence to such a vast amount as appears was the case. To account for this, some have accused him of parsimony, but for this there is no proof, and the greater part of what he gave was given at various periods in his *life-time*; but others have with more probability supposed that he lived on the profits, small as they were, of his bishopric, while the produce of his estates was accumulating. Be this as it may, we have the following items of nearly twenty thousand pounds, which he expended or bequeathed to the following objects :

To the demies of Magdalen college, Oxford, in eleven years	- - - - -	£1,100
repairing St. Paul's, London	- - - - -	1,050
The redemption of captives, &c.	- - - - -	2,500
Library of Magdalen college	- - - - -	1,300
Cathedral of Canterbury, for fonts and library	- - - - -	1,200
Rochester, towards a library	- - - - -	500
Repairs of that cathedral, and by his will	- - - - -	1,000
For augmenting poor vicarages in the diocese of Rochester	- - - - -	2,000
Paid by his executors for the building of Bromley college	- - - - -	8,500
For repairs of the palace	- - - - -	800
		<hr/>
		£ 19,850

Bromley college above-mentioned was founded by him for the residence and maintenance of twenty widows of loyal and orthodox clergymen. By his will he empowered his executors, sir Orlando Bridgman, and sir Philip Warwick, to raise a sum of money adequate to the purposes of such a building, out of his personal estate, and charged his manor of Swayton with the annual payment of 450*l.* viz. 50*l.* per ann. for the chaplain, and 20*l.* each for the widows. The founder had expressed a desire that this building should be erected as near to Rochester as conveniently might be; but as no healthy or convenient spot could be obtained near that town, the present site was chosen at the north end of the town of Bromley, under the sanction of an act of parliament passed in 1670; and by other subsequent benefactions the institution has been brought to its present useful state. Another of bishop Warner's foundations was that of four scholarships in Baliol college, Oxford, for four young men of Scotland, to be chosen from time to time by the archbishop of Canterbury and the bishop of Rochester. Each was to have 20*l.* yearly until M. A. when they were to return to their own country in holy orders, "that there may never be wanting in Scotland some

who shall support the ecclesiastical establishment of England." Owing to some demur on the part of this college, these scholars were first placed in Gloucester hall (now Worcester college), and there was a design to have made that a college for their use; but, in the mastership of Dr. Thomas Good, in 1672, they were removed to Baliol.

Bishop Warner is said to have been an accurate logician, philosopher, and well versed in the fathers and schoolmen. He was a man of a decided character, equally cheerful and undaunted. In his manner he had less of the courtier than of the kind friend, always performing more than he professed. Of his religious principles the only evidence we have is in a letter addressed to bishop Jeremy Taylor, in defence of the doctrine of original sin, which that prelate had endeavoured to explain away in a manner totally inconsistent with the tenets of the church, as laid down in her liturgy, articles, and homilies. Warner was of the school of Abbot, and less likely to adopt Arminianism, although he was personally attached to its great friend archbishop Laud.¹

WARNER (JOSEPH), an eminent surgeon, was born in the island of Antigua, in 1717, on the family estate, which he inherited, together with a ring, famous in history, as the one given by queen Elizabeth to the earl of Essex, and which in the hour of impending danger he entrusted to the countess of Nottingham, who never delivered it to the queen, and this, according to the story, was the cause of Essex's losing his life. By some means this ring had regularly descended, together with the estate, in the Warner family. Mr. Warner was sent to England at an early age, and educated at Westminster school. At the age of seventeen he was apprenticed to the celebrated surgeon, Samuel Sharpe, and after residing seven years with him, was admitted joint lecturer in anatomy at St. Thomas's hospital with Mr. Sharpe, after whose resignation Mr. Warner continued the lectures for several years. In 1746, during the rebellion in Scotland, he volunteered his professional services, and joined the royal army under the duke of Cumberland. In the course of that campaign he was recalled to London to fill the office of surgeon to Guy's hospital, a situation which he held, with increasing reputation, and

¹ Ath. Ox. vol. II.—Burnet's Own Times.—Biog. Brit.—Fuller's Worthies.—Barwick's Life.—Lysons's Environs, in which is the first engraved portrait of Warner.—Chalmers's Hist. of Oxford.—Bunney's Life of bishop Taylor.

great professional success, for the long period of forty-four years. During this time his private practice became extensive, and his fame was increased by his valuable treatises on the cataract, the hydrocele, &c. and his still more valuable volume of "Cases in Surgery," 1754, &c. In 1756 he was elected a fellow of the royal society, in whose Transactions a number of his communications were published. In 1764 he was elected a member of the court of assistants of the then corporation of surgeons, and in 1771, became one of the court of examiners, in which office he continued to discharge his duty most punctually until the last month of his life.

He died at his house in Hatton-garden, July 24, 1801, in the eighty-fifth year of his life, without much illness, but of the mere effects of age, and retained his faculties to the last. He left a very estimable character, both as to professional and private merit. He was among the earliest teachers of anatomy, whose labours have greatly contributed to lessen the necessity of going abroad, and have rendered London at the present day the first chirurgical school in the world.¹

WARNER (RICHARD), who merits notice for his regard to the science of botany, and the respect and honour he ever shewed to the lovers of it, was the son of John Warner, a banker, who is somewhere mentioned by Addison or Steele, as having always worn black leather garters buckled under the knee, a custom most religiously observed by our author, who in no other instance affected singularity. He was born in 1711, educated at Wadham college, Oxford, and being bred to the law, had chambers in Lincoln's Inn, but possessing a genteel fortune, he principally resided in an ancient family seat with an extensive garden belonging to it, on Woodford Green, in Essex. Here he maintained a botanical garden, was very successful in the cultivation of rare exotics, and was not unacquainted with indigenous plants. The herborizations of the company of apothecaries were, once in the season, usually directed to the environs of Woodford, where, after the researches of the day, at the table of Mr. Warner, the products of Flora were displayed. The result of the investigations made in that neighbourhood was printed for private distribution by Mr. Warner, under the title "*Plantæ Woodfordienses*; or a

¹ Gent. Mag. vol. LXXI.

catalogue of the more perfect plants growing spontaneously about Woodford in Essex," Lond. 1771, 8vo. As none of the graminaceous or cryptogamous tribes are introduced, the list does not exceed 513 species. The order is alphabetical, by the names from Ray's Synopsis; after which follow the specific character at length, from Hudson's "Flora Anglica," the Linnæan class and order, and the English name, place, and time of flowering.

Mr. Warner was also distinguished for polite learning, and eminently so for his critical knowledge in the writings of Shakspeare. He published "A Letter to David Garrick, esq. concerning a glossary to the Plays of Shakspeare," &c. 1768, 8vo. He had been long making collections for a new edition of that author; but on Mr. Steevens's advertisement of his design to engage in the same task on a different plan, he desisted from the pursuit of his own. In his youth he had been remarkably fond of dancing; nor till his rage for that diversion subsided, did he convert the largest room in his house into a library. To the last hour of his life, however, he was employed on the "Glossary" already mentioned, although it never was completed. At his death, which happened April 11, 1775, he bequeathed all his valuable books to Wadham college, Oxford, where he received his education; and to the same society a small annual stipend to maintain a botanical lecture. He also translated the comedies of Plautus left untranslated by Thornton, which were published in 1772 and 1774. The books he left to Wadham college form a good, although not a complete collection of the old English poets, with many editions of Shakspeare, some of which are interleaved with writing paper, obviously intended for annotations, &c. had he pursued his design of a new edition.¹

WARNER (WILLIAM), an old English poet, is called by Phillips, "a good honest plain writer of moral rules and precepts, in that old-fashioned kind of seven-footed verse, which yet sometimes is in use, though in different manner, that is to say, divided into two. He may be reckoned with several other writers of the same time, *i. e.* Queen Elizabeth's reign: who, though inferior to Sidney, Spenser, Drayton, and Daniel, yet have been thought by some not unworthy to be remembered and quoted: namely George Gascoigne, Thomas Hudson, John Markham, Thomas

¹ Pulteney's Botany.—Nichols's Bowyer.—Lysons's Environs.

Achely, John Weever, Charles Middleton, George Turberville, Henry Constable, sir Edward Dyer, Thomas Churchyard, Charles Fitzgeoffry."

William Warner was a native of Oxfordshire, and born, as Mr. Ellis is inclined to think, about 1558, which supposes him to have published his first work at the age of twenty-five. He was educated at Oxford, but spent his time in the flowery paths of poetry, history, and romance, in preference to the dry pursuits of logic and philosophy, and departed without a degree to the metropolis, where he soon became distinguished among the minor poets. It is said, that in the latter part of his life, he was retained in the service of Henry Carey, lord Hunsdon, to whom he dedicates his poem. Mr. Ritson adds to this account, that by his dedications to Henry and George, successive barons of Hunsdon, he appears to have been patronized by, or in some manner connected with, that family.

In the fourth edition of Percy's Ballads, we find the following extract from the parish register of Amwell, in Hertfordshire, communicated by Mr. Hoole, although first given by Scott, in his poem of "Amwell," edit. 1776. "1608-1609—Master William Warner, a man of good yeares and of honest reputation; by his profession an atturneye of the Common Pleas; author of Albion's England, dyinge suddenly in the night in his bedde, without any former complaynt or sicknesse, on Thursday-night beeing the ninth day of March, was buried the Saturday following, and lyeth in the church at the corner, under the stone of Walter Efader."

His "Albion's England" was his principal work; and was not only a favourite with his own age, but has received very high praise from the critics of our own time. It is an epitome of the British history, and, according to the editor of the "Muses Library," Mrs. Cooper, is written with great learning, sense, and spirit; in some places fine to an extraordinary degree, of which an instance is given in the story of Argemill and Curan, a tale which, Mrs. Cooper adds, is full of beautiful incidents, in the romantic taste, extremely affecting, rich in ornament, wonderfully various in style, and in short one of the most beautiful pastorals she ever met with. To this opinion, high as it is, Dr. Percy thinks nothing can be objected, unless perhaps an affected quaintness in some of his expressions, and an indelicacy in some of his pastoral images. Warner's con-

temporaries ranked him on a level with Spenser, and called him the Homer and Virgil of their age. But Dr. Percy remarks, that he rather resembled Ovid, whose *Metamorphosis* he seems to have taken for a model, having deduced a perpetual poem from the deluge down to the reign of queen Elizabeth, full of lively digressions and entertaining episodes. And though he is sometimes harsh, affected, and indelicate, he often displays a most charming and pathetic simplicity.

He was numbered in his own time among the refiners of the English tongue, which "by his pen was much enriched and gorgeously invested in rare ornaments, and resplendent habiliments." Such is the opinion of Meres, in his "*Wit's Treasury*;" but the progress Warner made in refining the English tongue was certainly very inconsiderable. He owed his simplicity to his taste; but he had not the courage to abandon the uncouth and quaint expressions so peculiar to his time, and to shew that wit and point might exist without them. His style, however, was then thought elegant, and such was his power of pleasing, that "*Albion's England*" superseded that very popular work "*the Mirror of Magistrates*."

Warner was a writer of prose. His work was entitled "*Syrinx, or a seauenfold Historie, handled with varietie of pleasant and profitable, both comical and tragical argument*," printed in 1597. Warton calls it a novel, or rather a suite of stories, much in the style of the adventures of *Heliodorus's Ethiopic romance*. He appears also to have translated *Piautus's "Menæchmi,"* published in 1595. Ritson informs us, that by an entry in the Stationers'-book, on the 17th of October, 1586, "The Wardens, upon serche of Roger Ward's house, dyd find there in printing, a book in verse, intytled "*England's Albion, beinge in English, and not aucthorised to be printed, which he had been forbidden to prynte, aswell by the L. archb. of Canterburye, as also by the said wardens at his own house*;" and forasmuch as he had done this "contrary to the late decrees of the hon. court of Starre-chamber, the said wardens seised three heaps of the said **England's Albion*.'" Why this work was prohibited, except for the indelicacies already noticed, is not very apparent. We know that bishop Hall's satires incurred the displeasure of the guardians of the press at no long distance from this time.

Mr. Headley, who has extracted many beauties from Warner, says, that his tales, though often tedious, and not unfrequently indelicate, abound with all the unaffected incident and artless ease of the best old ballads, without their cant and puerility. The pastoral pieces that occur are superior to all the eclogues in our language, those of Collins only excepted. He also quotes Drayton's lines on Warner, which the reader will find in his piece of "Poets and Poesy."¹

WARTON (THOMAS), the historian of English poetry, was descended from an ancient and honourable family of Beverley in Yorkshire. His father was fellow of Magdalen-college, Oxford, poetry professor in that university, and afterwards vicar of Basingstoke, Hampshire, and Cobham, Surrey. He married Elizabeth daughter of the rev. Joseph Richardson, rector of Dunsford, Surrey, and had by her three children; Joseph, the subject of the next article, Thomas, and Jane a daughter, who survived both her brothers. He died in 1746, and is buried under the rails of the altar of his church at Basingstoke, with an inscription on a tablet near it, written by his sons, who afterwards published a volume of his poems, by subscription, chiefly with a view to pay the few debts he left behind, and supply his children with some assistance in the progress of their education. Whether the success of this volume was equal to their hopes, is uncertain, but the poems acquired no reputation.

Thomas was born at Basingstoke in 1728, and from his earliest years discovered a fondness for reading, and a taste for poetry. In his ninth year he sent to his sister the following translation from the Latin of Martial:

"When bold Leander sought his distant fair
(Nor could the sea a braver burthen bear),
Thus to the swelling waves he spoke his woe,
Drown me on my return—but spare me as I go."

This curiosity is authenticated by the letter in which he sent it, lately in the possession of his sister. It bears date "from the school, Nov. 7, 1737." His biographer, Mr. Mant, says, that he continued under the care of his father until his removal to Oxford; but we have been in-

¹ Phillips's *Theatrum* by Sir E. Brydges.—Ath. Ox. vol. I.—Ellis's *Specimens*.—Ritson's *Bibl. Poetica*.—English Poets, 21 vols. 1810.—Warton's *Hist. of Poetry*.—Headley's *Beauties*.

formed that he was placed for some time at Basingstoke-school.

In March 1743, in his sixteenth year, he was admitted a commoner of Trinity-college, and soon after was elected a scholar. How much he was ever attached to that college, his writings, and a residence of forty-seven years, with very few intervals, sufficiently shew. In 1745, he is said to have published "*four Pastoral Eclogues*;" but this appears to be a mistake. About this time, however, he sent one or two articles to Dodsley's Museum*; to which his brother was likewise a contributor; but his first detached publication was "The Pleasures of Melancholy," of which the first copy differs considerably, particularly in the introductory part, from that published in his collection of poems. On the appearance of Mason's "Isis," reflecting on the loyalty of Oxford, which a foolish riot among some students had brought into question, Mr. Warton, encouraged by Dr. Huddesford, the president of Trinity, published in 1749, "The Triumph of Isis," in which he retaliated on the sons of Cam in no very courtly strains. The poem, however, discovered certain beauties, which pointed him out as a youth of great promise. It is remarkable, that although he omitted this piece in an edition of his poems printed in 1777, he restored it in that of 1779. This is said to have been done at Mason's suggestion, who was candid enough to own that it greatly excelled his own elegy, both in poetical imagery and correct flow of versification; but Mason appears to have forgot that his personal share in the contest was but trifling, and that it contained a libel on the university of Cambridge.

In 1750, our author contributed a few small pieces to the "Student, or Oxford and Cambridge Miscellany," then published by Newbery. Among these was the "Progress of Discontent," which had been written in 1746, and was founded on a copy of Latin verses, a weekly exercise much applauded by Dr. Huddesford, and, at his desire, paraphrased into English verse: In this state his brother, Dr. Warton, preferred it to any imitation of Swift he had ever seen. His talents were now generally acknowledged, and in 1747 and 1748, he held the office of

* These were, a Song imitated from the *Midsummer Night's Dream*, and a prose Essay on Snuggess, written partly by him and partly by Dr. Vausittart.

They are authenticated by Dr. Warton's Autograph, in his copy of the Museum, in the possession of the editor of this dictionary.

poet laureate, conferred upon him according to an ancient practice in the Common-room of Trinity-college. The duty of this office was to celebrate a lady chosen by the same authority, as the lady-patroness; and Warton performed this task, on an appointed day, crowned with a wreath of laurel. The verses, which Mr. Mant says are still to be seen in the Common-room, are written in an elegant and flowing style, but he has not thought them worthy of transcription.

In 1750, he took his master's degree; and in 1751, succeeded to a fellowship. In this last year, he published his excellent satire entitled "Newmarket;" "An Ode to Music performed at the Theatre;" and verses "on the death of Frederic prince of Wales," which he inserted in the Oxford collection, under the fictitious name of John Whetham; a practice not uncommon. In 1753, appeared at Edinburgh "The Union, or Select Scots and English Poems." Mr. Warton was the editor of this small volume, in which he inserted his "Triumph of Isis," and other pieces, particularly the "Ode on the approach of Summer," and the "Pastoral in the manner of Spenser," which is said to be written by a gentleman formerly of the university of Aberdeen. Why he should make use of such a deception, cannot now be discovered.

About 1754, he drew up from the Bodleian and Savilian statutes, a body of statutes for the Radcliffe library. In the same year he published his "Observations on the Faerie Queene of Spenser," in one volume octavo, which were afterwards enlarged and published in two volumes, 1762. By this work he not only established his character as an acute critic, but opened to the world at large that new and important field of criticism and illustration which has since been so ably cultivated by Steevens, Malone, Reed, Todd, and other commentators on our ancient poets.

Soon after the appearance of the "Observations" they were attacked in an abusive pamphlet entitled "The Observer observed," written by Huggins, the author of a very indifferent translation of Ariosto. Huggins had engaged Mr. Warton in this translation, but when he read what Warton asserted of the inferiority of Ariosto to Spenser, he immediately cancelled his share of the translation, and published this angry pamphlet*. Mr. Warton, who was

* The following paragraph from specimen of the whole. "Sect. II. He Huggins's pamphlet will be a sufficient (Warton) resumes the poisonous acri-

now in his thirty-sixth year, had employed fully half that time in an unwearied perusal of the old English poets and such contemporary writers as could throw light on their obscurities. The "Observations on Spenser" must have evidently been the result of much industry and various reading, aided by a happy memory.

In 1757, on the resignation of Mr. Hawkins of Pembroke college, our author was elected professor of poetry, which office, according to the usual practice, he held for ten years. His lectures were elegant and original. The translations from the Greek anthologies, now a part of his collected poems, were first introduced in them; and his "*Dissertatio de Poesi Bucolica Græcorum*," which he afterwards enlarged and prefixed to his edition of Theocritus, was also a part of the same course. During the publication of the "Idler" he sent to Dr. Johnson, with whom he had long been intimate, Nos. 33, 93, and 96 of that paper. His biographer, however, is mistaken in supposing that he contributed any papers to the "Connoisseur." His being invited by Colman and Thornton to engage in a periodical publication has no relation to the "Connoisseur." It was Moore, the editor of the "World," who projected a Magazine, soon after the conclusion of that paper, and told the two Wartons that "he wanted a dull plodding fellow of one of the universities, who understood Latin and Greek." Mr. Bedingfield, one of Dodsley's poets, and Gataker, the surgeon, were to be concerned in this Magazine, but Moore's death prevented the execution of the scheme.

In 1760 he published, but without his name, "A description of the City, College, and Cathedral of Winchester," 12mo. From his own copy, in the possession of the present editor, he appears to have been preparing a new edition about 1771, which was perhaps prevented by a "History of Winchester" published soon after in two vo-

mony with which he charges his weapon, which he takes care shall be judiciously two-edged, lest it fail of slashing friend as well as foe. * Although (saith our observer) Spenser formed his *Faerie Queene* upon the fanciful plan of Ariosto.—Poor Spenser! Wretched Ariosto!—And oh! most mighty Warton!—Let this suffice, for reply to all he here advances of falsehood against Ariosto, which that poem totally confronts: such falsehood, that were it truth, is insipid and immaterial; and

let us pass the chronicles of the seven champions, *Morte Arthur*, *sir Tristram*, the *Blatant Beast*, the *Questyn Beast*, which is afterwards more particularly described, with a bed-roll of quotations, no less delectable than erudite, most appositely collected, to give not only a dignity, but also a magnitude to this important tome; that purchasers may be well supply'd for their disbursement of pence, either in their meditative fumigations, or at the Cloacinian offertory."

lumes, a more showy work, but far more inaccurate. In the same year (1760) he published a piece of exquisite humour, entitled "A Companion to the Guide, and a Guide to the Companion, being a complete Supplement to all the accounts of Oxford hitherto published." This passed through three editions in a very short time, but for some years has been ranked among scarce books*. A more scarce work, however, is his "Inscriptionum Romanarum Metricarum Delectus," 4to, which ought to have been noticed under the year 1758. The design of this collection was to present the reader with some of the best Roman epigrams and inscriptions, taken from the "*Elegantiae antiquorum marmorum*," from Mazochius, Smetius, Gruterus, and other learned men. It contains likewise a few modern epigrams, one by Dr. Jortin, and five by himself, on the model of the antique, the whole illustrated with various readings and notes.

About 1760 he wrote for the "Biographia Britannica," the life of sir Thomas Pope, which he republished in 1772, 8vo, and again in 1780, with very considerable additions and improvements; and in 1761 he published the "Life and Literary Remains of Dr. Bathurst." In the same year, and in 1762, he contributed to the Oxford collections, verses on the royal marriage, and on the birth of the prince of Wales, and an ode entitled the "Complaint of Cherwell," under the name of John Chichester, brother to the earl of Donegal†. His next publication was the "Oxford Sausage, or select pieces written by the most celebrated wits of the university of Oxford." The preface and several of the poems are undoubtedly his, and the latter are authenticated by his adding them afterwards to his avowed productions. In 1766 he superintended an edition from the Clarendon press of "Cephalus' Anthology," to which he prefixed a very curious and learned preface. In this he announced his edition of "Theocritus," which made its appearance in 1770, 2 vols. 4to, a most correct and splendid work, that carried his fame to the continent.

In 1767, he took his degree of B. D. and in 1771 was elected a fellow of the society of antiquaries. In October of the same year he was instituted to the small living of

* A new edition was published in 1806 by Mr. Cooke, of Oxford, with the original cuts.

† This information is from Mr. Mant's Life. Lord Donegal was, however, one of Mr. Warton's pupils.

Shenstone had a visit from both at the Leasowes in the summer of 1758. *Shenstone's Letters*. On these great occasions of academical gratulations, our author sometimes wrote verses for those who could not write for themselves.

Kiddington, Oxon. on the presentation of George Henry earl of Litchfield, then chancellor of the university, a nobleman whose memory he afterwards honoured by an epitaph.

In 1774 he published the first volume of his "History of English Poetry," the most important of all his works, and to the completion of which the studies of his whole life appear to have been bent. How much it is to be regretted that he did not live to complete his plan, every student in ancient literature must be deeply sensible. He intended to have carried the history down to the commencement of the eighteenth century. A second volume accordingly appeared in 1778, and a third in 1781, after which he probably relaxed from his pursuit, as at the period of his death in 1790, a few sheets only of the fourth volume were printed, and no part left in a state for printing. His original intention was to have comprised the whole in two or three volumes, but it is now evident, and he probably soon became aware, that five would have scarcely been sufficient if he continued to write on the same scale, and to deviate occasionally into notices of manners, laws, customs, &c. that had either a remote, or an immediate connection with his principal subject. What his reasons were for discontinuing his labours, cannot now be ascertained. It is well known to every writer that a work of great magnitude requires temporary relaxation, or a change of employment, and may admit of both without injury; but he might probably find that it was now less easy to return with spirit to his *magnum opus*, than in the days of more vigour and activity. It is certain that he wished the public to think that he was making his usual progress, for in 1785, when he published "Milton's Juvenile Poems," he announced the *speedy* publication of the fourth volume of the history, of which, from that time to his death, ten sheets only were finished. His brother, Dr. Joseph, was long supposed to be engaged in completing this fourth volume. In one of his letters lately published by Mr. Wooll, and dated 1792, he says, "At any leisure I get busied in finishing the last volume of Mr. Warton's History of Poetry, which I have engaged to do, for the booksellers are clamorous to have the book finished (though the ground I am to go over is so beaten) that it may be a complete work." Yet on his death in 1800, it did not appear that he had made any progress*.

* A continuation of this work is in the hands of Mr. Park, and it cannot be in better.

Mr. Warton's biographer has traced the origin of this work to Pope, who, according to Ruffhead, had sketched a plan of a history of poetry, dividing the poets into classes or schools; but Ruffhead's list of poets is grossly erroneous. Gray, however, Mr. Mason informs us, had meditated a history of English poetry, in which Mason was to assist him. Their design was to introduce specimens of the Provençal poetry, and of the Scaldic, British, and Saxon, as preliminary to what first deserved to be called English poetry about the time of Chaucer, from whence their history, properly so called, was to commence. Gray, however, was deterred by the magnitude of the undertaking; and being informed that Warton was employed on a similar design, more readily relinquished his own.

Such is Mr. Mant's account, who adds (in p. cxxvi) that Warton "judiciously preferred the plan on which he has proceeded to that proposed by Pope, Gray, and Mason." It appears, however, that Warton had made considerable progress on his own plan before he knew any thing of Gray's, and that when he heard of the latter, and perhaps at the same time of its being relinquished, he thought proper, which he might then do without indelicacy, to apply to Gray, through the medium of Dr. Hurd, requesting that he would communicate any fragments, or sketches of his design. Mr. Gray, in answer to this application, sent the following letter:

"Sir, 15th April, 1770, Pembroke Hall.

"Our friend, Dr. Hurd, having long ago desired me in your name to communicate any fragments, or sketches of a design I once had to give a history of English poetry, you may well think me rude or negligent, when you see me hesitating for so many months before I comply with your request, and yet (believe me) few of your friends have been better pleased than I to find this subject (surely neither unentertaining, nor unuseful) had fallen into hands so likely to do it justice; few have felt a higher esteem for your talents, your taste and industry; in truth, the only cause of my delay has been a sort of diffidence, that would not let me send you any thing so short, so slight, and so imperfect as the few materials I had begun to collect, or the observations I had made on them. A sketch of the division and arrangement of the subject, however, I venture to transcribe, and would wish to know whether it corresponds in any thing with your own plan, for I am told your first volume is already in the press.

“**INTRODUCTION.**—On the poetry of the *Galic* (or Celtic) nations, as far back as it can be traced.

“On that of the *Goths*; its introduction into these islands by the Saxons and Danes, and its duration. On the origin of rhyme among the Franks, the Saxons and Provençaux; some account of the Latin rhyming poetry from its early origin down to the fifteenth century.

“**P. I.**—On the school of Provence, which rose about the year 1100, and was soon followed by the French and Italians; their heroic poesy, or romances in verse, allegories, fabliaux, Syrvienges, comedies, farces, canzoni, sonnets, balades, madrigals, sestines, &c. Of their imitators, the *French*, and of the first *Italian* school (commonly call'd the *Sicilian*) about the year 1200, brought to perfection by Dante, Petrarch, Boccace, and others.

“State of poetry in England, from the Conquest (1066) or rather from Henry II's time (1154) to the reign of Edward III. (1327).

P. II.—On *Chaucer*, who first introduced the manner of the Provençaux, improved by the Italians into our country; his character and merits at large; the different kinds in which he excelled. Gower, Occleve, Lydgate, Hawes, G. Douglas, Lindsay, Bellenden, Dunbar, &c.

“**P. III.**—Second Italian school (of Ariosto, Tasso, &c.) an improvement on the first, occasioned by the revival of letters in the end of the 15th century. The lyric poetry of this and the former age, introduced from Italy by lord Surrey, sir T. Wyat, Bryan, lord Vaux, &c. in the beginning of the 16th century.

“*Spencer*; his character, subject of his poem allegoric and romantic, of Provençal invention; but his manner of creating it borrowed from the second Italian school. Drayton, Fairfax, Phin. Fletcher, Golding, Phaer, &c.: this school ends in Milton.

: “A *third Italian* school, full of conceit, begun in Q. Elizabeth's reign, continued under James, and Charles the first, by Donne, Crashaw, Cleveland; carried to its height by Cowley, and ending perhaps in Sprat.

“**P. IV.**—*School of France*, introduced after the restoration; Waller, Dryden, Addison, Prior, and Pope, which has continued down to our own times.

“You will observe, that my idea was in some measure taken from a scribbled paper of *Pope*, of which (I believe) you have a copy. You will also see that I had excluded

dramatic poetry entirely, which, if you have taken in, it will at least double the bulk and labour of your book *."

Mr. Warton's answer to the above letter, which has never yet appeared, is now transcribed from his own copy.

"Sir,

"I am infinitely obliged to you for the favour of your letter.

"Your plan for the *History of English Poetry* is admirably constructed; and much improved from an idea of Pope, which Mr. Mason obligingly sent me by application from our friend Dr. Hurd. I regret that a writer of your consummate taste should not have executed it.

"Although I have not followed this plan, yet it is of great service to me, and throws much light on many of my periods by giving connected views and details. I begin with such an introduction, or general dissertation, as you had intended; viz. on the Northern poetry, with its introduction into England by the Danes and Saxons, and its duration. I then begin my *History* at the Conquest, which I write chronologically in sections; and continue, as matter successively offers itself, in a series of regular annals, down to and beyond the restoration. I think with you, that dramatic poetry is detached from the idea of my work, that it requires a separate consideration, and will swell the size of my book beyond all bounds. One of my sections, a very large one, is entirely on *Chaucer*, and exactly fills your title of *Part Second*. In the course of my annals I consider collaterally the poetry of different nations as influencing our own. What I have at present finished ends with the section on *Chaucer*, and will almost make my first volume; for I design two volumes in quarto. This first volume will soon be in the press. I should have said before, that, although I proceed chronologically, yet I often stand still to give some general view, as perhaps of a *particular species* of poetry, &c. and even *anticipate* sometimes for this purpose. These *views* often form *one* section; yet are interwoven into the tenor of the work without inter-

* This letter concludes with requesting the favour of some attention to a foreign young gentleman, then entered of one of the colleges. Mr. Mait, who is indebted to the Gentleman's Magazine for the copy he has given, adds, "There seems no reason to doubt of its genuineness, though there may be to

question who it was that had the power or right to communicate it." How it came into the Magazine during Mr. Warton's life-time is not known. The original, however, is now in possession of the editor of this Dictionary, along with Warton's answer.

rupting my historical series. In this respect, some of my sections have the effect of your *parts*, or *divisions* ——*.

"I cannot take my leave without declaring, that my strongest incitement to prosecute the *History of English Poetry* is the pleasing hope of being approved by you, whose *true genius* I so justly venerate, and whose *genuine poetry* has ever given me such sincere pleasure.

"Winchester college, April 20, 1770. I am, sir, &c."

It is almost needless to say that the progress of Warton's *History* afforded the highest gratification to every learned and elegant mind. Ritson, however, whose learning appears to have been dear to him only as it administered to his illiberality, attacked our author in a pamphlet entitled "*Observations on the three first volumes of the History of English Poetry*, in a familiar letter to the author," 1782. In this, while he pointed out some real inaccuracies, for which he might have received the thanks of the historian, his chief object seems to have been to violate, by low scurrility and personal acrimony, every principle of liberal criticism, and of that decorous interchange of respect which men of learning, not otherwise acquainted, preserve between one another. What could have provoked all this can be known only to those who have dipped into a heart rendered callous by a contempt for every thing sacred and social.

In 1777 Mr. Warton published a collection of his *Poems*, but omitting some which had appeared before. A second edition followed in 1778, a third in 1779, and a fourth in 1789. The omissions in all these are restored in the edition published in 1810 of the "*English Poets*."

In 1781 he seems to have devoted his mind to a plan as arduous as his *History of Poetry*. He had been for some time making collections for a parochial history, or, as it is more usually called, a county history of Oxfordshire. As a specimen, he printed a few copies of the *History of the parish of Kiddington*, which were given to his friends, but in 1782 an edition was offered to the public. Topography had long formed one of his favourite studies, and the acuteness with which he had investigated the progress of ancient architecture†, gave him undoubtedly high claims to the honours of an antiquary; but as he stood

* This blank is filled up by a notice of the young foreigner recommended by Gray.

† In his *Observations on Spenser*, and since published with other *Essays* on the same subject, by Mr. Taylor, of Holborn, 1800.

pledged for the completion of his poetical history, it is to be regretted that he should have begun at this advanced period of life to indulge the prospect of an undertaking which he never could complete.

In 1782 he took an active part in the Chattertonian controversy, by publishing "An Enquiry into the authenticity of the Poems attributed to Thomas Rowley." He had already introduced the question into his history, and now more decidedly gave his opinion that these poems were the fabrication of Chatterton. The same year he published his verses "on sir Joshua Reynolds's painted window in New college chapel." This produced a letter to him from sir Joshua, in which, with a pardonable vanity, if it at all deserve that appellation, he expresses a wish that his name had appeared in the verses. In a second edition Warton complied with a wish so flattering to himself, by implying the duration of his poetry, and REYNOLDS was substituted for the word ARTIST.

In this year also he was presented by his college to the donative of Hill Farrance, in Somersetshire; and about the same time became a member of the literary club, composed of those friends of Dr. Johnson whose conversations form so interesting a part of his Life by Boswell. In 1785 he was chosen Camden professor of history on the resignation of Dr. (now sir William) Scott. By the letters added to Wooll's life of his brother, we find that our author was making interest for the professorship of modern history in 1768, when Vivian was preferred. Warburton on this occasion sent him a letter complimenting him on the heroic manner in which he bore his disappointment, and informing him, as a piece of consolation, that Vivian had an ulcer in his bladder which was likely to prove fatal in a short time!—As Camden professor, he delivered an inaugural lecture, ingenious, learned, and full of promise; but, says his biographer, "he suffered the rostrum to grow cold while it was in his possession."

The office of poet laureate was accepted by him this year, as it was offered at the express desire of his majesty, and he filled it with credit to himself and to the place. Whitehead, his immediate predecessor, had the misfortune to succeed Cibber, and could with difficulty make the public look seriously on the periodical labours of the laureate, yet by perseverance he contrived to restore some degree of respect to the office. Warton succeeded yet bet-

ter by varying the accustomed modes of address, and by recalling the mind to gothic periods, and splendid events. The facetious authors, indeed, of the "Probationary Odes" (a set of political satires) took some freedoms with his name, but they seemed to be aware that another Cibber would have suited their purpose better; and Warton, who possessed a large share of humour, and a quick sense of ridicule, was not to be offended because he had for once been the "occasion of wit in other men *."

His last publication was an edition of the "Juvenile Poems of Milton," with notes, the object of which was "to explain his author's allusions, to illustrate, or to vindicate his beauties, to point out his imitations, both of others and of himself, to elucidate his obsolete diction, and by the adduction and juxtaposition of parallels gleaned both from his poetry and prose, to ascertain his favourite words, and to shew the peculiarities of his phraseology." The first edition of this work appeared in 1785, and the second in 1791, a short time after his death. It appears that he had prepared the alterations and additions for the press some time before. It was indeed ready for the press in 1789, and probably begun about that time, but was not completed until after his death, when the task of correcting the sheets devolved upon his brother. His intention was to extend his plan to a second volume, containing the "Paradise Regained," and "Sampson Agonistes;" and he left notes on both. He had the proof sheets of the first edition printed only on one side, which he carefully bound. They are still extant, and demonstrate what pains he took in avoiding errors, and altering expressions which appeared on a second review to be weak or improper. The second edition of Milton was enriched by Dr. Charles Burney's learned remarks on the Greek verses, and by some observations on the other poems by Warburton, which were

* We have his brother's authority that "he always heartily joined in the laugh, and applauded the exquisite wit and humour that appeared in many of those original satires." Mr. Bowles's evidence may be cited as more impartial, and as affording the testimony of an excellent judge, to the character of Warton. "I can say, being at that time a scholar of Trinity college, that the laureate, who did the greatest honour to his station from his real poetical abilities, did most heartily join in

the laugh of the Probationary Odes; for a man more devoid of envy, anger, and ill-nature, never existed.—So sweet was his temper, so remote from pedantry and all affectation was his conduct, that when even Ritson's scurrilous abuse came out, in which he asserted that his back was "*broad enough*, and his heart *hard enough*," to bear any thing Ritson could lay on it, he only said, with his usual smile, "*A black-letter'd dog, sir!*"—Bowles's edition of Pope's works, VI. 325.

communicated to the editor by Dr. Hurd. At the time of our author's death a new edition of his Poems was also preparing for publication.

His death was somewhat sudden. Until his sixty-second year he enjoyed vigorous and uninterrupted health. On being seized with the gout he went to Bath, from which he returned recovered, in his own opinion, but it was evident to his friends that his constitution had received a fatal shock. On Thursday, May 20, 1790, he passed the evening in the Common-room, and was for some time more cheerful than usual. Between ten and eleven o'clock he was suddenly seized with a paralytic stroke, and expired next day about two o'clock. On the 27th his remains were interred in the anti-chapel of Trinity college, with the highest academical honours; the ceremony being attended not only by the members of his own college, but by the vice-chancellor, heads of houses, and proctors. His grave is marked by a plain inscription, which enumerates his preferments, with his age and the date of his death.

To these particulars, some of which have been taken from Mr. Mant's Life of Warton prefixed to an edition of his Poems published in 1802, it may now be added on another authority, that from April 1755 to April 1774, he served the curacy of Woodstock, except during the long vacations; and although his pulpit oratory does not appear to have ever entitled him to particular notice, many are still alive who speak of him with more regard and affection than of any person who ever officiated there*.

Mr. Warton's personal character has been drawn at great length by Mr. Mant, and seems to have no defects but what are incident to men who have passed their days in retirement from polished life. A few peculiarities are recorded which might perhaps have been omitted without injury to the portrait. Some of them seem to be given upon doubtful authority, and others are not, strictly speaking, characteristic, because not habitual, or if habitual, are too insignificant for notice. It has been said, however, that Mr. Warton was a lover of low company, a more serious charge, if it could be substantiated. But what low company means is not always very obvious. It is not asserted that Warton disgraced his character by a constant

* Baldwin's Literary Journal, 1803, where are some other anecdotes and characteristics very honourable to Mr.

Warton, and evidently written by one who knew him well.

association with such ; and that he should have occasionally amused himself with the manners and conversation of humble tradesmen, mechanics, or peasants, was surely no great crime in one whose researches imposed in some degree the necessity of studying mankind in all ranks, and who, in the illustration of our ancient poets, had evidently profited by becoming acquainted with the conversation of the modern vulgar.

In literary company he is said to have been rather silent, but this, his surviving friends can recollect, was only where the company consisted of a majority of strangers ; and a man who has a reputation to guard will not lightly enter into conversation before he knows something of those with whom he is to converse. In the company of his friends, among whom he could reckon the learned, the polite, and the gay, no man was more communicative, more social in his habits and conversation, or descended more frequently from the grave interchange of sentiment to a mere play of wit.

His temper was habitually calm. His disposition gentle, friendly, and forgiving. His resentments, where he could be supposed to have any, were expressed rather in the language of jocularitv than anger. Mr. Mant has given as a report, that Dr. Johnson said of Warton, "he was the only man of genius that he knew without a heart." But it is highly improbable that Johnson, who loved and practised truth and justice, should say this of one with whom he had exchanged so many acts of personal and literary friendship. It is to be regretted, indeed, that towards the end of Johnson's life, there was a coolness between him and the Wartons ; but if it be true that he wept on the recollection of their past friendship, it is very unlikely that he would have characterised Mr. Warton in the manner reported. Whatever was the cause of the abatement of their intimacy, Mr. Warton discovered no resentment, when he communicated so many pleasing anecdotes of Johnson to Mr. Boswell, nor when he came to discuss the merits of Milton in opposition to the opinions of that eminent critic. Dr. Warton, indeed, as may be seen in his notes on Pope, mixed somewhat more asperity with his review of Johnson's sentiments.

Instances of Warton's tenderness of heart, affectionate regard for children, and general humanity, have been accumulated by all who knew him. Nor is this wonderful,

for he knew nothing of one quality which ever keeps the heart shut. He had no avarice, no ambition to acquire the superiority which wealth is supposed to confer. For many years he lived on his maintenance from college, and from the profits of a small living, with the occasional fruits of his labour as a teacher or as a writer. It cannot be doubted that as he had been tutor to the son of the prime-minister (lord North), and to the sons of other persons of rank, he might reasonably have expected higher preferment. But it happens with preferment more generally than the world suspects, that what is not asked is not given. Warton had a mind above servile submission, yet he would have asked where asking is a matter of course, had not his contented indolence, or perhaps the dread of a refusal, induced him to sit down with the emoluments which cost neither trouble nor anxiety. What he got by his writings could not be much. However excellent in themselves, they were not calculated for quick and extensive sale, and it is said he sold the copy-right of his "History of Poetry," for less than four hundred pounds.

In the exercise of his profession as a divine, Mr. Mant has not heard that he was much distinguished. He went through the routine of parochial duty in a respectful manner; but a hurried mode of speaking, partly owing to habit and partly to a natural impediment, prevented his being heard with advantage*. It is a more serious objection, that he has, particularly in his notes on Milton, expressed opinions on religious topics, the consequence of which he had not deliberately considered. He hated Puritans and Calvinists, but does not seem to have understood very clearly that his own church, and every pure church, has many doctrines in common with them. His opinions on Psalmody, and on the observation of Sunday, are particularly objectionable.

As a contributor to the literature of his country, few men stand higher than Warton. He was the first who taught the true method of acquiring a taste for the excellencies of our ancient poets, and of rescuing their writings from obscurity and oblivion. In this respect he is the father of the school of commentators, and if some have, in certain instances, excelled their master, they ought to recollect to

* Two Sermons which he preached repeatedly are in our possession, but neither written by himself. One is a

printed Sermon for the Martyrdom, curiously abridged; the other is in an old hand, probably his father's.

whom they are indebted for directing them to the paths of research. Of Warton it may be said, as of Addison, "He is now despised by some who perhaps would never have seen his defects, but by the lights which he afforded them." His erudition was extensive, and his industry must have been at one time incessant. The references in his *History of Poetry* only, indicate a course of various reading, collation, and transcription, to which the common life of man seems insufficient. He was one of those scholars who have happily rescued the study of antiquities from the reproaches of the frivolous or indolent. Amidst the most rugged tracks of ancient lore, he produces cultivated spots, flowery paths, and gay prospects. Many of the digressions that have been censured in his history, appear to have been contrived for this purpose; and the relief which his own mind demanded, he thought would not be unacceptable to his fellow-travellers.

To the industry which he employed in all his literary undertakings, there can be no doubt he was indebted for much of that placid temper and contentment which distinguished him as a resident member of the university. The miseries of indolence are known only to those who have no regular pursuit, nothing in view, however easy or arduous, nothing by which time may be shortened by occupation, and occupation rendered easy by habit. To all this waste of time and talent Warton was a stranger. During the long vacation, indeed, he generally resided with his brother at Winchester, but even this was a change of place rather than of occupation. There he found libraries, scholars, and critics, and could still indulge his delight in the "cloysters pale," "the tapered choir," and "sequester'd isles of the deep dome;" and there, as well as at home, he continued his researches, and enjoyed solitude or society in such proportions as suited his immediate inclination.

Yet as he pursued an untried path, and was the founder of his own studies, it cannot be a matter of great surprise, if he failed in conducting them with due method. To this it was owing that the emendations and additions to his first and second volumes are so numerous, as to have been made the ground of a serious charge against his diligence and accuracy. But had he lived to complete the work, he could have no doubt offered such excuses as must have been readily accepted by every reflecting mind. If we admit the magnitude of the undertaking, which evidently

exceeded his own idea when he fondly hoped that it might have been finished in two or three volumes; if we consider the vast number of books he had to consult for matters apparently trifling, but really important; that he had the duties of a clergyman and tutor to perform while engaged on this work, and above all, that his friends were assisting him, often too late, with additional illustrations or references, it will not appear highly censurable that he dismissed his volumes capable of improvement. From his own copy of the first volume of his history, and of his edition of Milton, both now before us, it appears that he corrected with fastidious care, and was extremely anxious to render his style what we now find it, perspicuous, vigorous, and occasionally ornamented. His corrections are often written in an indistinct hand, and this perhaps occasioned fresh errors, which he had not an opportunity to correct; but with all its faults, this history will ever remain a monument of learning, taste, and judgment, such as few men in any nation have been able to produce.

His poetry, as well as that of his brother, has been the occasion of some difference of opinion among the critics; and the school of Warton, as it is called, has not of late been always mentioned with the respect it deserves. Among the characteristics of our author's poetry, however, his style may be considered as manly and energetic, but seldom varied by the graces of simplicity. His habits of thought led him to commence all his poems in a style pompous and swelling; his ideas often ran on the imaginary days of Gothic grandeur and mighty achievement, and where such subjects were to be treated, as in his "Triumph of Isis," and in his "Laureat Odes," no man could have cloathed them in language more appropriate.

The "Triumph of Isis" was written in his twenty-first year, and exhibits the same beauties and faults which are to be found in his more mature productions. Among these last, is a redundancy of epithet which is more frequently a proof of labour than of taste. The "Pleasures of Melancholy" appears to be a more genuine specimen of early talent. He was only in his seventeenth year, when his mind was so richly stored with striking and elegant imagery.

In general he seems to have taken Milton for his model, and throughout his poems we find expressions borrowed with as much freedom from Milton, as he has proved that

Milton borrowed from others. One piece only, "New-market," is an imitation of Pope, and is certainly one of the finest satires in our language. In this he has not only adopted the versification of Pope, and emulated his wit and point, but many of his lines are parodies on what he recollected in Pope's Satires. This freedom of borrowing, however, seems so generally allowed, that it can form no higher objection against Warton than against Pope, Gray, and others of acknowledged eminence. We cannot be surprized that the memory of such a student as Warton should be familiar with the choicest language of poetry, and that he should often adopt it unconscious of its being the property of another. The frequent use of alliteration is a more striking defect; but perhaps these are strictures which ought not to interfere with the general merit of Warton as a poet of original genius. His descriptive pieces, had he written nothing else, would have proved his claim to that title. Nothing can be more natural, just, or delightful than his pictures of rural life. The "First of April" and the "Approach of Summer" have seldom been rivalled, and cannot perhaps be exceeded. The only objection which some critics have started is, that his descriptions are not varied by reflection. He gives an exquisite landscape, but does not always express the feelings it creates. His brother, speaking of Thomson, observes that the unexpected insertion of reflections "imparts to us the same pleasure that we feel, when, in wandering through a wilderness or grove, we suddenly behold in the turning of the walk a statue of some Virtue or Muse." Yet in Warton's descriptive poetry, it is no small merit to have produced so much effect, and so many exquisite pictures without this aid.

"The Suicide" perhaps deserves a yet higher character, *rising to the sublime by gradations which speak to every imagination.* It has indeed been objected that it is imperfect, and too allegorical. It appeals, however, so forcibly to the heart, awakens so many important reflections, and contains so happy a mixture of terror and consolation, that it seems difficult to lay it down without unmixed admiration. The "Crusade," and the "Grave of Arthur," are likewise specimens of genuine poetical taste acting on materials that are difficult to manage. Both in invention and execution these odes may rank among the finest of their species in our language.

Warton has afforded many proofs of an exquisite relish for humour in his "Panegyric on Oxford Ale," the "Progress of Discontent," and other pieces classed under that denomination. His success in these productions leads once more to the remark that few men have combined so many qualities of mind, a taste for the sublime and the pathetic, the gay and humorous, the pursuits of the antiquary, and the pleasures of amusement, the labours of research, and the play of imagination. Upon the whole, it may be allowed that, as a poet, he is original, various, and elegant, but that in most of his pieces he discovers the taste that results from a studied train of thought, rather than the wild and enraptured strains that arise from passion, inspired on the moment, ungovernable in their progress, and grand even in their wanderings. Still he deserves to be classed among the revivers of genuine poetry, by preferring "fiction and fancy, picturesque description, and romantic imagery," to "wit and elegance, sentiment and satire, sparkling couplets, and pointed periods."¹

WARTON (JOSEPH), an elegant scholar, poet, and critic, brother to the preceding, was born at the house of his maternal grandfather, the rev. Joseph Richardson, rector of Dunsford, in 1722. Except for a very short time that he was at New-college school, he was educated by his father until he arrived at his fourteenth year. He was then admitted on the foundation of Winchester-college, under the care of the venerable Dr. Sandby, at that time the head of the school, and afterwards chancellor of Norwich. He had not been long at this excellent seminary before he exhibited considerable intellectual powers, and a laudable ambition to outstrip the common process of education. Collins, the poet, was one of his school-fellows, and in conjunction with him and another boy, young Warton sent three poetical pieces to the Gentleman's Magazine, of such merit as to be highly praised in that miscellany, but not, as his biographer supposes, by Dr. Johnson. A letter also to his sister, which Mr. Wooll has printed, exhibits very extraordinary proofs of fancy and observation in one so young.

In September 1740, being superannuated according to the laws of the school, he was removed from Winchester, and having no opportunity of a vacancy at New-college,

¹ Mant's Life of Warton.—English Poets, 21 vols. 1810,

he went to Oriel. Here he applied to his studies, not only with diligence, but with that true taste for what is valuable, which rendered the finer discriminations of criticism habitual to his mind. During his leisure hours he composed several of his poems, among which his biographer enumerates "The Enthusiast, or the Lover of Nature," "The Dying Indian," and a prose satire entitled "Ranelagh-house." He appears likewise to have sketched an allegorical work of a more elaborate kind, which he did not find time or inclination to complete. On taking his bachelor's degree in 1744, he was ordained to his father's curacy at Basingstoke, and officiated in that church till February 1746; he next removed to the duty of Chelsea, whence, in order to complete his recovery from the small-pox, he went to Chobham.

About this time he had become a correspondent in Dodsley's *Museum*, to which he contributed, as appears by his copy of that work now before us, "Superstition," an Ode, dated Chelsea, April 1746, and stanzas written "on taking the air after a long illness." In the preceding year, as noticed in his brother's life, he published by subscription, a volume of his father's poems, partly to do honour to his memory, but principally with the laudable purpose of paying what debts he left behind him, and of raising a little fund for himself and family; and the correspondence Wooll has published, shows with what prudence the two brothers husbanded their scanty provision, and with what affection they endeavoured to support and cheer each other while at school and college.

Owing to some disagreement with the parishioners of Chelsea, which had taken place before he left that curacy, he accepted the duty of Chawton and Droxford, but after a few months returned to Basingstoke. In 1747-8 he was presented by the duke of Bolton to the rectory of Winslade, and as this, although a living of small produce, was probably considered by him as the earnest of more valuable preferment, he immediately married Miss Daman of that neighbourhood, to whom, his biographer informs us, he had been for some time most enthusiastically attached. In 1747, according to Mr. Wooll's account, he had published a volume of Odes, in conjunction with Collins, but on consulting the literary registers of the time, it appears that each published a volume of poems in 1746, and in the same month. It cannot now be ascertained what degree

of fame accrued to our author from this volume, but in the preface we find him avowing those sentiments on the nature of genuine poetry which he expanded more at large afterwards, and which were the foundation of what has since been termed "The School of the Wartons."

"The public," he says, "has been so much accustomed of late to didactic poetry alone, and essays on moral subjects, that any work, where the imagination is much indulged, will perhaps not be relished or regarded. The author, therefore, of these pieces is in some pain, lest certain austere critics should think them too fanciful or descriptive. But as he is convinced that the fashion of moralizing in verse has been carried too far, and as he looks upon invention and imagination to be the chief faculties of a poet, so he will be happy if the following Odes may be looked upon as an attempt to bring back poetry into its right channel." In 1749 he published his "Ode to Mr. West."

In 1751, his patron the duke of Bolton invited him to be his companion on a tour to the south of France. For this, Mr. Wooll informs us, he had two motives, "the society of a man of learning and taste, and the *accommodation* of a Protestant clergyman, who, immediately on the death of his duchess, then in a confirmed dropsy, could marry him to the lady with whom he lived, and who was universally known and distinguished by the name of Polly Peachum." Whichever of these motives predominated in the duke's mind, it is much to be regretted that our author so far forgot what was due to his character and profession as to accept the offer. But if any circumstance, besides the consciousness of doing wrong, could embitter the remembrance of this solitary blemish in his public life, it was, that, after all, the only hopes which could justify his compliance were very ungraciously disappointed. For some reason or other, he was obliged to leave his patron, and come to England before the duchess died, and when that event took place, and he solicited permission to return to the duke, he had the mortification to learn that the ceremony had been performed by Mr. Devisme, chaplain to the embassy at Turin.

Soon after his return to England, he published his edition of "Virgil" in English and Latin, the *Æneid* translated by Pitt, and the *Eclogues* and *Georgics* by himself, who also contributed the notes on the whole. Into this

publication, he introduced Warburton's Dissertation on the Sixth *Æneid*; a commentary on the character of Iapis by Atterbury, and on the Shield of *Æneas* by Whitehead, the laureate, originally published in Dodsley's Museum; and three Essays on Pastoral, Didactic, and Epic poetry, written by himself. Much of this valuable work, begun in 1748-9, was printed when he was abroad, and the whole completed in 1753. It is unnecessary to add that his share in the translation, his notes, and especially his Essays, raised him to a very high reputation among the scholars and critics of his age. The second edition, which appeared a few years after, was much improved. In addition to the other honours which resulted from this display of classical taste, the university of Oxford conferred upon him the degree of master of arts by diploma, dated June 23, 1759. Such is Mr. Woolf's account, but it is evident from the date that his essay likewise preceded this just mark of esteem.

During 1753 he was invited to assist in the "Adventurer," which was begun by Hawkesworth in 1752. The invitation came from his friend Dr. Johnson, who informed him that the literary partners wished to assign to him the province of criticism. His contributions to the *Adventurer* amount to twenty-four papers. Of these a few are of the humorous cast, but the greater part consist of elegant criticism, not that of cold sagacity, but warm from the heart, and powerfully addressed to the finer feelings as well as to the judgment. His critical papers on *Lear* have never been exceeded for just taste and discrimination. His disposition lay in selecting and illustrating those beauties of ancient and modern poetry, which, like the beauties of nature, strike and please many who are yet incapable of describing or analysing them. No. 101, on the blemishes in the *Paradise Lost*, is an example of the delicacy and impartiality with which writings of established fame ought to be examined. His observations on the *Odyssey*, in Nos. 75, 80, and 83, are original and judicious, but it may be doubted whether they have detached many scholars from the accustomed preference given to the *Iliad*. If any objection may be made to Dr. Warton's critical papers, it is that his Greek occurs too frequently in a work intended for domestic instruction. His style is always pure and perspicuous, but sometimes it may be discovered without any other information, that "he kept company with Dr. John-

son." The first part of No. 139, if found detached, might have been attributed to that writer. It has all his manner; not merely "the contortions of the sybil," but somewhat of the "inspiration."

About this time he appears to have meditated a history of the revival of literature. His first intention was to publish select epistles of Politian, Erasmus, Grotius, and others, with notes; but after some correspondence with his brother, who was to assist in the undertaking, it was laid aside, a circumstance much to be lamented, as few men were more extensively acquainted with literary history, or could have detailed it in a more pleasing form. At a subsequent period, he again sketched a plan of nearly the same kind, which was likewise abandoned. Collins some time before this had published proposals for the history of the revival of learning, with a life of Leo the tenth, but probably no part was executed, or could indeed be reasonably expected from one of his unhappy state of mind.

In 1754, our author was instituted to the living of Tunworth, on the presentation of the Jervoise family*; and in 1755, on the resignation of the rev. Samuel Speed, he was elected second master of Winchester school, with the management and advantages of a boarding-house. In the following year, sir George Lyttelton, then advanced to the peerage, commenced the patronage of nobility by bestowing a scarf on Mr. Warton. He had for some time enjoyed the familiar acquaintance of sir George, and assisted him in the revisal of his history of Henry II.

Amidst all these honours and employments, he now found leisure to complete the first volume of his celebrated "Essay on the Writings and Genius of Pope," which he dedicated to Dr. Young, but did not subscribe his name. Dodsley likewise, although the real publisher, thought proper to employ his deputy Mrs. Cooper, on this occasion. The following passage from one of Dodsley's letters, published by Mr. Wooll, will probably throw some light on his motive. "Your Essay is published, the price 5s. bound, I gave Mrs. Cooper directions about advertising, and have sent it to her this afternoon, to desire she will look after its being inserted in the evening papers. I have a pleasure in telling you that it is lik'd in general, and particularly

* About this time he sent some of his juvenile pieces to Dodsley's Collection of Poems.

by such as you would wish should like it. But you have surely not kept your secret; Johnson mentioned it to Mr. Hitch as yours. Dr. Birch mentioned it to Garrick as yours, and Dr. Akenside mentioned it as yours to me; and many whom I cannot now think on have asked for it as yours or your brother's. I have sold many of them in my own shop, and have dispersed and pushed it as much as I can; and *have said more than I could have said if my name had been to it.*"—The objections made to this admirable piece of criticism were, in the mean time, powerful enough to damp the ardour of the essayist, who left his work in an imperfect state for the long space of twenty-six years.

In May 1766, he was advanced to the head mastership of Winchester school, a situation for which he was eminently qualified, and in which his shining abilities, urbanity of manners, and eminent success in producing scholars of distinguished talents, will be long and affectionately remembered. In consequence of this promotion he once more visited Oxford, and proceeded to the degree of bachelor and doctor in divinity. In 1772 he lost the wife of his early affection, by whom he had six children. The stroke was severe; but the necessity of providing a substitute for his children, and an intelligent and tender companion for himself, induced him in the following year to marry Miss Nicholas, daughter of Robert Nicholas, esq. a descendant of Dr. Nicholas, formerly warden of Winchester.

The tenour of his life was now even. During such times as he could spare from the school, and especially on the return of the Christmas vacation, he visited his friends in London, among whom were the whole of that class who composed Dr. Johnson's Literary Club, with some persons of rank, by whom he was highly respected, but who appear to have remembered their old master in every thing but promotion. In 1782, he was indebted to his friend and correspondent, Dr. Lowth, bishop of London, for a prebend of St. Paul's and the living of Thorley in Hertfordshire, which, after some arrangements, he exchanged for Wickham. This year also he published his second and concluding volume of the "Essay on Pope," and a new edition, with some alterations, of the first.

In 1788, through the interest of lord Shannon, he obtained a prebend in Winchester cathedral, and through

that of lord Malmsbury, the rectory of Easton, which, within the year, he was permitted to exchange for Upham. The amount of these preferments was considerable, but they came late, when his family could no longer expect the advantages of early income and œconomy. He was sixty years of age before he had any benefice, except the small livings of Wynslade and Tunworth, and nearly seventy before he enjoyed the remainder. The unequal distribution of ecclesiastic preferments would be a subject too delicate for discussion, if they were uniformly the rewards of ecclesiastical services, but as, among other reasons, they are bestowed on account of literary attainments, we may be allowed to wonder that Dr. Warton was not remunerated in an early period of life, when he stood almost at the head of English scholars, and when his talents, in their full vigour, would have dignified the highest stations.

In 1793, he came to a resolution to resign the mastership of Winchester. He was now beginning to feel that his time of life required more ease and relaxation than the duties of the school permitted; and his resolution was probably strengthened by some unpleasant proceedings at that period among the scholars. Accordingly he gave in his resignation on the twenty-third of July, and retired to his rectory of Wickham. A vote of thanks followed from the wardens, &c. of the school, for the encouragement he had given to genius and industry; the attention he had paid to the introduction of a correct taste in composition and classical learning, and the many and various services which he had conferred on the Wiccamical societies through the long course of years in which he filled the places of second and head master. These were not words of course, but truly felt by the addressers, although they form a very inadequate character of him as a master.

During his retirement at Wickham, he was induced by a liberal offer from the booksellers of London, and more, probably, by his love for the task, to superintend a new edition of "Pope's Works;" which he completed in 1797 in nine volumes octavo. That this was the most complete and best illustrated edition of Pope, was generally allowed, but it had to contend with objections, some of which were not urged with the respect due to the veteran critic who had done so much to reform and refine the taste of his age. It was proper to object that he had introduced one or two pieces which ought never to have been published, but it

was not so proper or necessary to object that he had given us his essay cut down into notes. Besides that this was unavoidable, they who made the objection had not been very careful to compare the new with the old matter; they would have found upon a fair examination that his original illustrations were very numerous, and that no discovery respecting Pope's character or writings made since the edition of Warburton, was left untouched.

It has already been mentioned that he had once an intention of compiling a history of the revival of learning, and that he had abandoned it. About 1784, however, he issued proposals for a work which would probably have included much of his original purpose. This was to have been comprized in two quarto volumes, and to contain "The History of Grecian, Roman, Italian, and French Poetry in four parts; I. From Homer to Nonnus; II. From Ennius to Boetius; III. From Dante to Metastasio; IV. From W. de Lorris to Voltaire." This he announced as "preparing for the press." Probably his brother's death, and his desire to complete his History of English Poetry, diverted him from his own design; but it does not appear that he made any progress in either.

After the publication of Pope, he entered on an edition of Dryden, and about 1799 had completed two volumes with notes, which have since been published. At this time the venerable author was attacked by an incurable disorder in his kidneys, which terminated his useful and honourable life on Feb. 23, 1800, in his seventy-eighth year*. He left a widow, who died in 1806, a son and three daughters, the youngest by his second wife. He was interred in the same grave with his first wife, in the north aisle of Winchester cathedral: and the Wiccamists evinced their respect for his memory by an elegant monument by Flaxman, placed against the pillar next to the entrance of the choir on the south side of the centre aisle.

In 1806, the rev. John Wooll, master of the school of Midhurst in Sussex, published "Biographical Memoirs of Dr. Warton, with a selection from his Poetry, and a Lite-

* "His cheerfulness and resignation in affliction were invincible: even under the extreme of bodily wrackness, his strong mind was unbroken, and his limbs became paralyzed in the very act of dictating an epistle of friendly criti-

cism. So quiet, so composed was his end, that he might more truly be said to cease to live, than to have undergone the pangs of death." Wooll's Memoirs, pp. 102, 103.

rary correspondence." From all these, the present sketch has been compiled, with some additional particulars gleaned from the literary journals of the times, and other sources of information.

The personal character of Dr. Warton continues to be the theme of praise with all who knew him. Without affectation of superior philosophy, he possessed an independent spirit; and amidst what would have been to others very bitter disappointments, he was never known to express the language of discontent or envy. As a husband and parent, he displayed the tenderest feelings mixed with that prudence which implies sense as well as affection. His manners partook of what has been termed the old court: his address was polite, and even elegant, but occasionally it had somewhat of measure and stateliness. Having left the university after a short residence, he mixed early with the world, sought and enjoyed the society of the fair sex, and tempered his studious habits with the tender and polite attentions necessary in promiscuous intercourse. In this respect there was a visible difference between him and his brother, whose manners were more careless and unpolished. In the more solid qualities of the heart, in true benevolence, kindness, hospitality, they approached more closely. Yet though their inclinations and pursuits were congenial, and each assisted the other in his undertakings, it may be questioned whether at any time they could have exchanged occupations. With equal stores of literature, with equal refinement of taste, it may be questioned whether the author of the *Essay on Pope* could have pursued the *History of English poetry*, or whether the historian of poetry could have written the papers we find in the *Adventurer*.

In conversation, Dr. Warton's talents appeared to great advantage. He was mirthful, argumentative, or communicative of observation and anecdote, as he found his company lean to the one or the other. His memory was more richly stored with literary history than perhaps any man of his time, and his range was very extensive. He knew French and Italian literature most intimately; and when conversing on more common topics, his extempore sallies and opinions bore evidence of the same delicate taste and candour which appear in his writings.

His biographer has considered his literary character under the three heads of a poet, a critic, and an instructor;

but it is as a critic principally that he will be known to posterity, and as one who, in the language of Johnson, has taught "how the brow of criticism may be smoothed, and how she may be enabled, with all her severity, to attract and to delight." A book, indeed, of more delightful variety than his *Essay on Pope*, has not yet appeared, nor one in which there is a more happy mixture of judgment and sensibility. It did not, however, flatter the current opinions on the rank of Pope among poets, and the author desisted from pursuing his subject for many years. Dr. Johnson said that this was owing "to his not having been able to persuade the world to be of his opinion as to Pope." This was probably the truth, but not the whole truth. Motives of a delicate nature are supposed to have had some share in inducing him to desist for a time. Warburton was yet alive, the executor of Pope and the guardian of his fame, and Warburton was no less the active and zealous friend and correspondent of Thomas Warton; nor was it any secret that Warburton furnished Ruffhead with the materials for his *Life of Pope*, the chief object of which was a rude and impotent attack on the *Essay*. Warburton died in 1779, and in 1782, Dr. Warton completed his *Essay*, and at length persuaded the world that he did not differ from the common opinion so much as was supposed*. Still by pointing out what is not poetry, he gave unparadonable offence to those, whose names appear among poets, but whom he has reduced to moralists and versifiers.

In this work our author produced no new doctrine. The severe arrangement of poets in his dedication to Young, which announced the principles he intended to apply to Pope, and to the whole body of English poetry, was evidently taken from Philips, the nephew of Milton. In the preface to the *Theatrum* of this writer, it is asserted, that "wit, ingenuity, and learning in verse, even elegance itself, though that comes nearest, are one thing: true native poetry is another; in which there is a certain air and spirit, which, perhaps, the most learned and judicious in other arts do not perfectly apprehend; much less is it attainable by any art or study." On this text the whole

* "I thank you for the friendly delicacy in which you speak of my *Essay on Pope*. I never thought we disagreed so much as you seem to imagine. All I said, and all I think,

is comprehended in these words of your own. He chose to be the poet of reason rather than of fancy." Letter from Dr. Warton to Mr. Hayley, published by Mr. Wooll, p. 406.

of the Essay is founded, and whatever objections were raised to it, while that blind admiration of Pope which accompanied his long dictatorship continued in full force, it is now generally adopted as the test of poetical merit by the best critics, although the partialities which some entertain for individual poets may yet give rise to difference of opinion respecting the provinces of argument and feeling.

That Dr. Warton advanced no novel opinions is proved from Phillips's Preface; and Phillips, there is reason to suppose, may have been indebted to his uncle Milton for an idea of poetry so superior to what was entertained in his day. It has already been noticed, that the opinions of the two Wartons, "the learned brothers" as they have been justly styled, were congenial on most topics of literature; but, perhaps, in nothing more than their ideas of poetry, which both endeavoured to exemplify in their own productions, although with different effect. Dr. Warton was certainly in point of invention, powers of description, and variety, greatly inferior to the laureate. The "Enthusiast," the "Dying Indian," the "Revenge of America," and one or two of his Odes, are not deficient in spirit and enthusiasm; but the rest are more remarkable for a correct and faultless elegance than for any striking attribute of poetry. His "Odes," which were coeval with those of Collins, must have suffered greatly by comparison. So different is taste from execution, and so strikingly are we reminded of one of his assertions, that "in no polished nation, after criticism has been much studied, and the rules of writing established, has any very extraordinary work appeared." But while we are reminded of this by his own productions, it may yet be doubted whether what may be true when applied to an individual who has lived a life of criticism, will be equally true of a nation. Even among our living poets, we may find more than one who have given proofs that extraordinary poetry may yet be produced, and that the rules of writing are not so fixed, nor criticism so studied, as to impede the progress of real genius. All that can be concluded respecting Dr. Warton is, that if his genius had been equal to his taste, if he could have produced what he appreciates with such exquisite skill in others, he would have undoubtedly been in poetry what he was in erudition and criticism.

As an instructor and divine, Mr. Wooll's opinion of him may be adopted with safety. "His professional exertions united the qualities of criticism and instruction. When the higher classes read under him the Greek tragedians, orators, or poets, they received the benefit, not only of direct and appropriate information, but of a pure, elegant lecture on classical taste. The spirit with which he commented on the *prosopopœia* of *Œdipus*, or *Electra*, the genuine elegance and accuracy with which he developed the animated rules and doctrines of his favourite *Longinus*, the insinuating but guarded praise he bestowed, the well-judged and proportionate encouragement he uniformly held out to the first dawning of genius, and the anxious assiduity with which he pointed out the paths to literary eminence, can never, I am confident, be forgotten by those who have hung with steadfast attention on his precepts, and enjoyed the advantage of his superior guidance. Zealous in his adherence to the church-establishment, and exemplary in his attention to its ordinances and duties, he was at the same time a decided enemy to bigotry and intolerance. His style of preaching was unaffectedly earnest, and impressive; and the dignified solemnity with which he read the liturgy (particularly the communion-service), was remarkably awful. He had the most happy art of arresting the attention of youth on religious subjects. Every Wiccamical reader will recollect his inimitable commentaries on *Grotius* on the Sunday-evenings, and his discourse annually delivered in the school on Good Friday; the impressions made by them cannot be forgotten.¹

WARWICK (Sir PHILIP), a political writer and historian of the seventeenth century, was by birth a gentleman, descended from the Warwicks of Warthwykes of Warwick in Cumberland, and bearing the same arms: "Vert, 3 lions rampant Argent." His grandfather, Thomas Warwick, is (in the visitation of Kent, by sir Edward Bysche, in 1667), styled of Hereford, but whom he married is not mentioned. His father, Thomas Warwick, was very eminent for his skill in the theory of music, having composed a song of forty parts, for forty several persons, each of them to have his part entire from the other. He was a commissioner for granting dispensations for converting arable land into pasture; and was some time organist of Westminster-ab-

¹ Wooll's Memoirs.—English Poets, 1810, 21 vols.

bey and the Chapel-royal. He married Elizabeth daughter and co-heir of John Somerville, of Somerville Aston le Warwick; by whom he had issue one son, Philip, our author, and two daughters; Arabella, married to Henry Clerke, esq. and afterwards married to Christopher Turnor, of the Middle Temple, esq. barrister at law, who, at the Restoration, was knighted, and made a baron of the exchequer.

Sir Philip Warwick was born in the parish of St. Margaret's, Westminster, in the year 1608. He was educated at Eton-school, and afterwards travelled into France, and was some time at Geneva, where he studied under the famous Diodati. When he returned from abroad, he became secretary to the lord treasurer Juxon; and a clerk of the signet. He was diplomated bachelor of law at Oxford April 11th, 1638, and in 1640 was elected burgess for Radnor in Wales, and was one of the fifty-six who gave a negative to the bill of attainder against the earl of Strafford. Disapproving afterwards of the conduct of parliament, he went to the king at Oxford, and was for this desertion (by a vote of the House, Feb. 5, 1643), disabled from sitting there. Whilst at Oxford, he lodged in University-college, and his counsel was much relied upon by the king. In 1643, he was sent to the earl of Newcastle in the north, to persuade him to march southerly, which he could not be prevailed to comply with, "designing (as sir Peter Warwick perceived) to be the man who should turn the scale, and to be a self-subsisting and distinct army wherever he was." In 1646, he was one of the king's commissioners to treat with the parliament for the surrender of Oxford; and in the following year he attended the king to the Isle of Wight in the capacity of secretary; and there desiring, with some others, a leave of absence to look after their respective affairs, he took leave of the king, and never saw him more. Besides being engaged in these important commissions, he took up arms in the royal cause; one time serving under captain Turberville, who lost his life near Newark, at another in what was called *the Troop of Show*, consisting of noblemen, gentlemen, and their attendants, in all about 500 horse, whose property taken together was reckoned at 100,000*l.* per annum, and who, by his majesty's permission, (they, being his guards,) had the honour of being engaged in the first charge at the battle of Edgehill.

He was busily engaged in private conferences with the chief promoters of the Restoration; but this he does not relate "to creep into a little share in bringing back the king," as he attributed that event to more than earthly wisdom. In the first parliament called by Charles II. he was returned burgess for his native city of Westminster, and about that time received the honour of knighthood, and was restored to his place of clerk of the signet. He was likewise employed by the virtuous earl of Southampton as secretary to the treasury, in which office he acquitted himself with such abilities and integrity as did honour to them both, and in which post he continued till the death of that earl in 1667. The loss which the public sustained in his retirement from business is handsomely acknowledged in one of sir William Temple's letters to our author.

He married, about the year 1638, Dorothy, daughter of Thomas Hutton of Mash, Yorkshire, by whom he had an only son Philip. Towards the end of Charles the First's reign he purchased the seat called Frognal, in the parish of Chiselhurst, in Kent, now or lately the seat of lord viscount Sidney; and about the year 1647, he married, to his second wife, dame Joan, widow of sir William Botteler, bart. who was killed in the battle at Cropredy-bridge, and daughter of sir Henry Fanshaw, of More-park, a near kinswoman to General Fairfax.

Sir Peter Warwick died January 15th, 1682-3, in the seventy-fourth year of his age. His only child, Philip (who married Elizabeth, second daughter and co-heiress of John lord Freskville, of Stavely-le-Derby, by whom he had no issue, died at Newmarket the 26th of March following, as he was returning post from Sweden (where he was envoy) to take his last farewell of his father. She was afterwards fourth wife of John earl of Holderness.

By will, proved April 5, 1683, sir Peter Warwick left to the parish of Chiselhurst 100*l.* to be placed out at interest for apprenticing a boy in the sea-service. To his native parish of St. Margaret, Westminster, the like sum for the same purpose; and towards the building of St. Paul's church 100*l.*; to sir Charles Cotterill the fittle seal of his old master king Charles.

Dr. Smith, the learned editor of sir Peter Warwick's "Discourse of Government," says, "That the author was a gentleman of sincere piety, of strict morals, of a great

and vast understanding, and of a very solid judgment; and that, after his retiring into the country, he addicted himself to reading, study, and meditation; and, being very assiduous in his contemplations, he wrote a great deal on various subjects, his genius not being confined to any one particular study and learning." What we have, however, of his in print is, "A Discourse of Government, as examined by reason, scripture, and the law of the land, written in 1678," and published by Dr. Thomas Smith in 1694, with a preface, which, being displeasing to the then administration, was suffered to remain but in very few copies*. His principal work was, "Memoirs of the Reign of King Charles I. with a Continuation to the Restoration;" adorned with a head of the author after Lely, engraved by White, and taken at a later period of his life than that which appeared in the "Gentleman's Magazine" for Sept. 1790. The Memoirs were published in 1701, 8vo; and to which is not unfrequently added his "Discourse on Government," before mentioned. This History, with several others of the time of Charles I. have this peculiar merit, that the authors of them were both actors and sufferers in the interesting scenes which they describe. Our author is justly allowed to be exceeded by none of them in candour and integrity. There is likewise ascribed to our author "A Letter to Mr. Lenthall, shewing that Peace is better than War," small 8vo, of 10 pages, published anonymously, 1646; and in the British Museum some recommendatory letters from him in favour of Mr. Collins the mathematician; which are published in Birch's "History of the Royal Society;" and in the Life of Collins, in the new edition of the "Biographia Britannica."¹

WASE (CHRISTOPHER), a man of considerable learning, was born at Hackney in Middlesex, and admitted scholar of King's-college, Cambridge, Nov. 25, 1645. Before he was made junior fellow, he turned Grotius's "Baptizatorum puerorum institutio," from the original Latin verse into Greek verse, which was published by his schoolmaster, at Eton, Dr. Nicholas Grey, under the title, "Hugonis Grotii baptizatorum puerorum institutio; cui accesserunt Græca ejusdem metaphrasis a Christophero Wase Regalis Coll. Cantab. et Anglicana versio a Francisco Goldsmith, Ar-

* This seems doubtful. See Granger's Letters, published by Malcolm, pp. 385, 387, 389.

¹ Gent. Mag. vol. LX.—Granger, and Granger's Letters.

migero, una cum luculentis e S. S. testimoniis, a N. G. scholæ Etonensis informatore," Lond. 1647, 8vo. A second edition of this appeared in 1650, and a third in 1668, with a somewhat different title, and the addition of a "Praxis in Græcam métaphrasin per Barthol. Beale."

Mr. Wase was afterwards made fellow of King's-college, and went out bachelor of arts. In 1650 he published an English translation in verse of the "Electra" of Sophocles. For something offensive in the preface of this translation, or some other accusation by the parliamentary party, which is not quite clear, (Walker says he delivered a feigned letter from the king to Dr. Collins) he was ejected from his fellowship, and obliged to leave the kingdom. He was afterwards taken at sea, and imprisoned at Gravesend, from which he contrived to escape, and served in the Spanish army against the French. He was taken prisoner in an engagement, but released soon after, and came to England, where he was appointed tutor to William lord Herbert, eldest son to the earl of Pembroke and Montgomery. To this nobleman he dedicated "Gratii Falisci Cynegeticon, a poem on hunting by Grattius, &c." Lond. 1654, 8vo. This translation, and his comment on that elegant poem, are sufficient proof of his abilities. Waller addressed a copy of verses to him on his performance.

In 1655 he proceeded M. A. and was schoolmaster of Dedham near Colchester in Essex, and about the same time married. He was afterwards made master of the free-school of Tunbridge in Kent, probably about 1660. While here he published his "Dictionarium Minus; a compendious Dictionary English-Latin, and Latin-English," Lond. 1662, 4to. In 1671 he was elected superior beadle of law in the university of Oxford, and printer or architypographus to the same university. The same year he published "Cicero against Cataline, in four invective orations; containing the whole manner of discovering that notorious conspiracy," Lond. 8vo. This was followed by "The History of France under the ministry of cardinal Mazarine, written in Latin by Benjamin Priolo," Lond. 8vo. In 1678 he published at Oxford, "Considerations concerning free-schools as settled in England," 8vo; and in 1687, "Christopheri Wasii Senarius, sive de legibus et licentia veterum poetarum," Oxon. 4to. He wrote also "Structuræ Nonianæ," and appears to have been concerned in an edition of sir John Spelman's life of king

Alfred. Hearne says he translated it into Latin, and published it at Oxford in a thin folio, with a commentary by Obadiah Walker, master of University-college. He died Aug. 29, 1690, and appears to have been a man of great parts, and a very considerable sufferer for his loyalty. Hearne, at p. 20 of his discourse, prefixed to the eighth volume of Leland's Itinerary, styles him "that eminent philologer," and makes honourable mention of a son of his of the same name, who was fellow of Corpus Christi-college, Oxford. He died, B. D. 1711, and was buried at Corpus, where is an inscription to his memory.¹

WASHINGTON (GEORGE), commander in chief of the armies, and first president of the United States of America, was born Feb. 11, 1732, in the parish of Washington, Virginia. He was descended from an ancient family in Cheshire, of which a branch had been established in Virginia about the middle of the seventeenth century. No remarkable circumstances have transpired of his education or his early youth; and we should not indeed expect any marks of that disorderly prematureness of talent, which is so often fallacious, in a character whose distinguishing praise was to be regular and natural. His classical instruction was probably small, such as the private tutor of a Virginian country gentleman could at that period have imparted; and if his opportunities of information had been more favourable, the time was too short to profit by them. Before he was twenty he was appointed a major in the Colonial militia, and he had very early occasion to display those political and military talents, of which the exertions on a greater theatre have since made his name so famous throughout the world.

The plenipotentiaries who framed the treaty of Aix la Chapelle, by leaving the boundaries of the British and French territories in North America unfixed, had sown the seeds of a new war, at the moment when they concluded a peace. The limits of Canada and Louisiana, furnished a motive, or a pretext, for one of the most successful but one of the most bloody and wasteful wars in which Great Britain had ever been engaged. In the disputes which arose between the French and English officers on this subject, major Washington was employed by the

¹ Cole's MS Athenæ in Brit. Mus.—Walker's Sufferings.—Hearne's Life of Alfred.—Harwood's Alumni Etonenses.

governor of Virginia, in a negotiation with the French governor of Fort du Quesne (now Pittsburgh); who threatened the English frontiers with a body of French and their Indian allies. He succeeded in averting the invasion; but hostilities becoming inevitable, he was in the next year appointed lieutenant colonel of a regiment raised by the colony for its own defence; to the command of which he soon after succeeded. The expedition of general Braddock followed in 1755; of which the fatal issue is too well known to require being described by us. Colonel Washington served in that expedition only as a volunteer; but such was the general confidence in his talents, that he may be said to have conducted the retreat. Several British officers lately alive, attested the calmness and intrepidity which he shewed in that difficult situation, and the voluntary obedience which was so cheerfully paid by the whole army to his superior mind. After having acted a distinguished part in a subsequent and more successful expedition to the Ohio, he was obliged by ill health, in 1758, to resign his military situation. The sixteen years which followed of the life of Washington, supply few materials for the biographer. Having married Mrs. Curtis, a Virginian lady of amiable character and respectable connections, he settled at his beautiful seat of Mount Vernon, of which we have had so many descriptions; where, with the exception of such attendance as was required by his duties as a magistrate and a member of the assembly, his time was occupied by his domestic enjoyments, and the cultivation of his estate, in a manner well suited to the tranquillity of his unambitious mind. At the end of this period he was called by the voice of his country from this state of calm and secure though unostentatious happiness.

For almost half a century symptoms of disaffection to the mother country had been so visible in the New England provinces, that as far back as 1734, the celebrated bishop Berkeley had predicted a total separation of North America from Great Britain. That prelate, when a private clergyman, had lived three years in Rhode-Island, and was an attentive and sagacious observer of the manners and principles of the people, among whom he perceived the old leaven of their forefathers fermenting even then with great violence. The middle and southern provinces, however, were more loyal, and their influence, together with perpetual dread of the French before the peace of 1763,

put off the separation to a more distant day than that at which, we have reason to believe, the bishop expected it to take place. Virginia, the most loyal of all the colonies, had long been in the habit of calling itself, with a kind of proud pre-eminence, "his Majesty's ancient dominion," and it was with some difficulty that the disaffected party of New England could gain over that province, when the time arrived for effecting their long-meditated revolt. At last, however, they succeeded, and we find Mr. Washington a delegate from Virginia in the Congress, which met at Philadelphia Oct. 26, 1774. As no American united in so high a degree as he did, military experience with an estimable character, he was appointed to the command of the army which had assembled in the New England provinces, to hold in check the British army which was then encamped under general Gage at Boston.

At this period there is some reason to believe that neither general Washington nor his constituents entered heartily into the views of the New Englanders; but afraid lest their army, after shaking off the yoke of Great Britain, might give laws to the Continent, he took upon himself the command of that army in the month of July 1775. To detail his conduct in the years which followed, would be to relate the history of the American war. It may be said generally, that within a very short period after the declaration of independence, the affairs of America were in a condition so desperate, that perhaps nothing but the peculiar character of Washington's genius could have retrieved them. Activity is the policy of invaders, and in the field of battle the superiority of a disciplined army is displayed. But delay was the wisdom of a country defended by undisciplined soldiers against an enemy who must be more exhausted by time than he could be weakened by defeat. It required the consummate prudence, the calm wisdom, the inflexible firmness, the moderate and well balanced temper of Washington, to embrace such a plan of policy, and to persevere in it: to resist the temptations of enterprise; to fix the confidence of his soldiers without the attraction of victory; to support the spirit of the army and the people amidst those slow and cautious plans of defensive warfare which are more dispiriting than defeat itself; to contain his own ambition and the impetuosity of his troops; to endure temporary obscurity for the salvation of his country, and for the attainment of solid and immortal

glory; and to suffer even temporary reproach and obloquy, supported by the approbation of his own conscience and the applause of that small number of wise men whose praise is an earnest of the admiration and gratitude of posterity. Victorious generals easily acquire the confidence of their army. Theirs, however, is a confidence in the *fortune* of their general. That of Washington's army was a confidence in his *wisdom*. Victory gives spirit to cowards, and even the agitations of defeat sometimes impart a courage of despair. Courage is inspired by success, and it may be stimulated to desperate exertion even by calamity, but it is generally palsied by inactivity.—A system of cautious defence is the severest trial of human fortitude. By this test the firmness of Washington was tried.

It must not, however, be concealed, that some of the British commanders gave him advantages which he surely did not expect; and it has been thought that more than once they had it in their power to annihilate his army, merely by following up their victories. The issue of the contest is well known.

Much has been said by the American biographers of Washington, concerning his magnanimity during the ravages of a civil war, in which he acted so conspicuous a part; but, on the other hand, two instances have been mentioned in which he is thought to have been deficient in this great quality of a hero. Granting (it has been said) that duty required him to execute, as a spy, the accomplished major André, true magnanimity would have prevented him from insultingly erecting, in the view of that unfortunate officer, the gallows on which he was to be hung, several days before his execution. And when earl Cornwallis was overpowered by numbers, and obliged at York-town to surrender to the united armies of America and France, a magnanimous conqueror would not have claimed, contrary to the usage of civilized war, the sword from the hands of that gallant nobleman. On these two occasions, and on some others, the conduct of Washington agreed so ill with his general character, that he has been supposed to be influenced by the leaders of the French army. One thing is certain, that he was so little pleased either with his own conduct on particular occasions, or with the general principle of the American revolution, that he never could be forced to talk on the subject. An Italian nobleman, who visited him after the peace, had often at-

tempted, in vain, to turn the conversation to the events of the war. At length he thought he had found a favourable opportunity of effecting his purpose; they were riding together over the scene of an action where Washington's conduct had been the subject of no small animadversion. Count —— said to him, "Your conduct, sir, in this action has been criticized." Washington made no answer, but clapped spurs to his horse; after they had passed the field he turned to the Italian, and said, "Count ——, I observe that you wish me to speak of the war. It is a conversation which I always avoid. I rejoice at the establishment of the liberties of America. But the time of the struggle was a horrible period, in which the best men were compelled to do many things repugnant to their nature."

The conclusion of the American war permitted Washington to return to those domestic scenes, from which nothing but a sense of duty seems to have had the power to draw him. But he was not allowed long to enjoy this privacy. The supreme government of the United States, hastily thrown up, in a moment of turbulence and danger, as a temporary fortification against anarchy, proved utterly inadequate to the preservation of general tranquillity and permanent security. The confusions of civil war had given a taint to the morality of the people, which rendered the restraints of a just and vigorous government more indispensably necessary. Confiscation and paper money, the two greatest schools of rapacity and dishonesty in the world, had widely spread their poison among the Americans. One of their own writers tells us that the whole system of paper money was a system of public and private frauds. In this state of things, which threatened the dissolution of morality and government, good men saw the necessity of concentrating and invigorating the supreme authority. Under the influence of this conviction, a convention of delegates was assembled at Philadelphia, which strengthened the bands of the federal union, and bestowed on congress those powers which were necessary for the purposes of good government. Washington was the president of this convention, as he, in three years after, was elected president of the United States of America, under what was called "The New Constitution," though it ought to have been called a reform of the republican government, as that republican government itself was only a reform of the ancient Colonial constitution under the British crown. None

of these changes extended so far as an attempt to new-model the whole social and political system.

Events occurred during his chief magistracy, which convulsed the whole political world, and which tried most severely his moderation and prudence. The French revolution took place. Both friends and enemies have agreed in stating that Washington, from the beginning of that revolution, had no great confidence in its beneficial operation. He must indeed have desired the abolition of despotism, but he is not to be called the enemy of liberty, if he dreaded the substitution of a more oppressive despotism. It is extremely probable that his wary and practical understanding, instructed by the experience of popular commotions, augured little good from the daring speculations of inexperienced visionaries. The progress of the revolution was not adapted to cure his distrust, and when, in 1793, France, then groaning under the most intolerable and hideous tyranny, became engaged in war with almost all the governments of the civilized world, it is said to have been a matter of deliberation with the president of the United States, whether the republican envoy, or the agent of the French princes should be received in America as the diplomatic representative of France. But whatever might be his private feelings of repugnance and horror, his public conduct was influenced only by his public duties. As a virtuous man he must have abhorred the system of crimes which was established in France. But as the first magistrate of the American commonwealth, he was bound only to consider how far the interest and safety of the people whom he governed, were affected by the conduct of France. He saw that it was wise and necessary for America to preserve a good understanding and a beneficial intercourse with that great country, in whatever manner she was governed, as long as she abstained from committing injury against the United States. Guided by this just and simple principle, uninfluenced by the abhorrence of crimes which he felt, he received Mr. Genet, the minister of the French republic, and was soon shocked by the outrages which that minister committed, or instigated, or countenanced against the American government. The conduct of Washington was a model of firm and dignified moderation. Insults were offered to his authority in official papers, in anonymous libels, by incendiary declaimers, and by tumultuous meetings. The law of nations was trampled under foot.

His confidential ministers were seduced to betray him, and the deluded populace were so inflamed by the arts of their enemies that they broke out into insurrection. No vexation, however galling, could disturb the tranquillity of his mind, or make him deviate from the policy which his situation prescribed. With a more confirmed authority, and at the head of a longer established government, he might perhaps have thought greater vigour justifiable. But in his circumstances, he was sensible that the nerves of authority were not strong enough to bear being strained. Persuasion, always the most desirable instrument of government, was in his case the safest; yet he never overpassed the line which separates concession from meanness. He reached the utmost limits of moderation, without being betrayed into pusillanimity. He preserved external and internal peace by a system of mildness, without any of those virtual confessions of weakness, which so much dishonour and enfeeble supreme authority. During the whole of that arduous struggle, his personal character gave that strength to a new magistracy which in other countries arises from ancient habits of obedience and respect. The authority of his virtue was more efficacious for the preservation of America, than the legal powers of his office.

During this turbulent period he was re-elected to the office of president of the United States, which he held from April 1789 till September 1796. Probably no magistrate of any commonwealth, ancient or modern, ever occupied a place so painful and perilous. Certainly no man was ever called upon so often to sacrifice his virtuous feelings (he had no other sacrifices to make) to his public duty. Two circumstances of this sort deserve to be particularly noticed. In the spring of 1794 he sent an ambassador to Paris with credentials, addressed to his "dear friends, the citizens composing the committee of public safety of the French republic," whom he prays God "to take under his holy protection." Fortunately the American ambassador was spared the humiliation of presenting his credentials to those bloody tyrants. Their power was subverted, and a few of them had suffered the punishment of their crimes, which no punishment could expiate, before his arrival at Paris. *

Washington had another struggle of feeling and duty to encounter when he was compelled to suppress the insurrection in the western counties of Pennsylvania by force of

arms. But here he had a consolation in the exercise of mercy, for the necessity of having recourse to arms. Never was there a revolt quelled with so little blood. Scarcely ever was the basest dastard so tender of his own life, as this virtuous man was of the lives of his fellow citizens. The value of his clemency is enhanced by recollecting that he was neither without provocations to severity, nor without pretexts for it. His character and his office had been reviled in a manner almost unexampled among civilized nations. His authority had been insulted. His safety had been threatened. Of his personal and political enemies some might, perhaps, have been suspected of having instigated the insurrection; a greater number were thought to wish well to it; and very few shewed much zeal to suppress it. But neither resentment, nor fear, nor even policy itself,* could extinguish the humanity of Washington. This seems to have been the only sacrifice which he was incapable of making to the interest of his country.

Throughout the whole course of his second presidency, the danger of America was great and imminent almost beyond example. The spirit of change indeed, at that period, shook all nations. But in other countries it had to encounter ancient and solidly established power. It had to tear up by the roots long habits of attachment in some nations for their government, of awe in others, of acquiescence and submission in all. But in America the government was new and weak. The people had scarce time to recover from the ideas and feelings of a recent civil war. In other countries the volcanic force must be of power to blow up the mountains, and to convulse the continents that held it down, before it could escape from the deep caverns in which it was imprisoned:—in America it was covered only by the ashes of a late convulsion, or at most by a little thin soil, the produce of a few years' quiet.

The government of America had none of those salutary prejudices to employ which in every other country were used with success to open the eyes of the people to the enormities of the French revolution. It had, on the contrary, to contend with the prejudices of the people in the most moderate precautions against internal confusion, in the most measured and guarded resistance to the unparalleled insults and enormous encroachments of France. Without zealous support from the people, the American government was impotent. It required a considerable time,

and it cost an arduous and dubious struggle, to direct the popular spirit against a sister republic, established among a people to whose aid the Americans ascribed the establishment of their independence. It is probable, indeed, that no policy could have produced this effect, unless it had been powerfully aided by the crimes of the French government, which have proved the strongest allies of all established governments; which have produced such a general disposition to submit to any known tyranny, rather than rush into all the unknown and undefinable evils of civil confusion, with the horrible train of new and monstrous tyrannies of which it is usually the forerunner. Of these circumstances Washington availed himself with uncommon address. He employed the horror excited by the atrocities of the French revolution for the most honest and praiseworthy purposes; to preserve the internal quiet of his country; to assert the dignity, and to maintain the rights, of the commonwealth which he governed, against foreign enemies. He avoided war without incurring the imputation of pusillanimity. He cherished the detestation of Americans for anarchy, without weakening the spirit of civil liberty, and he maintained, and even consolidated, the authority of government, without abridging the privileges of the people.

The resignation of Washington in 1796 was certainly a measure of prudence, but it may be doubted whether it was beneficial for his country, in the then unsettled state of public affairs. When he retired, he published a valedictory address to his countrymen, as he had before done when he quitted the command of the army in 1783. In these compositions the whole heart and soul of Washington are laid open. Other state papers have, perhaps, shewn more spirit and dignity, more eloquence, greater force of genius, and a more enlarged comprehension of mind. But none ever displayed more simplicity and ingenuousness, more moderation and sobriety, more good sense, more prudence, more honesty, more earnest affection for his country and for mankind, more profound reverence for virtue and religion; more ardent wishes for the happiness of his fellow-creatures, and more just and rational views of the means which alone can effectually promote that happiness.

From his resignation till the month of July 1798, he lived in retirement at Mount Vernon. At this latter period it became necessary for the United States to arm.

They had endured with a patience of which there is no example in the history of states, all the contumely and wrong which successive administrations in France had heaped upon them. Their ships were every where captured, their ministers were detained in a sort of imprisonment at Paris; while incendiaries, cloathed in the sacred character of ambassadors, scattered over their peaceful provinces the firebrands of sedition and civil war. An offer was made to terminate this long course of injustice, by a bribe to the French ministers. This offer was made by persons who appeared to be in the confidence of M. Talleyrand, who professed to act by his authority, but who have been since disavowed by him. In the mean time the United States resolved to arm by land and sea. The command of the army was bestowed on general Washington, which he accepted because he was convinced that "every thing we hold dear and sacred was seriously threatened;" though he had flattered himself "that he had quitted for ever the boundless field of public action, incessant trouble and high responsibility, in which he had long acted so conspicuous a part." In this office he continued during the short period of his life which still remained. On Thursday the 12th December 1799, he was seized with an inflammation in his throat, which became considerably worse the next day; and of which, notwithstanding the efforts of his physicians, he died on Saturday the 14th of December 1799, in the sixty-eighth year of his age, and in the twenty-third year of the independence of the United States, of which he may be considered as the founder. The same calmness, simplicity, and regularity, which had uniformly marked his demeanour, did not forsake him in his dying moments. Even the perfectly well-ordered state of the most minute particulars of his private business, bore the stamp of that constant authority of prudence and practical reason over his actions, which was a distinguishing feature of his character. He died with those sentiments of piety, which had given vigour and consistency to his virtue, and adorned every part of his blameless and illustrious life.¹

WASSE (JOSEPH), a very learned scholar, was born in Yorkshire in 1672, and educated at Queen's college, Cambridge, where he took his bachelor's degree in 1694, that of master in 1698, and that of bachelor of divinity in 1707. Before this

¹ Encycl. Brit. Supplement, by Dr. Gleig.—Life of Washington, by Marshall.

he had assisted Kuster in his edition of Suidas, as appears by a letter of his, giving an account of that eminent critic. (See KUSTER.) In 1710 Wasse became more generally known to the literary world by his edition of "Sallust," 4to, the merits of which have been long acknowledged. He amended the text by a careful examination of nearly eighty manuscripts, as well as some very ancient editions. In Dec. 1711 he was presented to the rectory of Aynhoe in Northamptonshire, by Thomas Cartwright, esq. where John Whiston (the bookseller) says "he lived a very agreeable and Christian life, much esteemed by that worthy family and his parishioners." He had an equal regard for them, and never sought any other preferment. He had a very learned and choice library, in which he passed most of his time, and assisted many of the learned in their publications. He became at length a proselyte to Dr. Clarke's Arianism, and corresponded much with him and with Will. Whiston, as appears by Whiston's Life of Dr. Clarke, and his own life. According to Whiston he was the cause of Mr. Wasse's embracing the Arian sentiments, which he did with such zeal, as to omit the Athanasian creed in the service of the church, and other passages which militated against his opinions. Whiston calls him "more learned than any bishop in England since bishop Lloyd," and informs us of the singular compliment Bentley paid to him, "When I am dead, Wasse will be the most learned man in England."

That he was a good scholar and critic, his essays in the "Bibliotheca Literaria" afford sufficient evidence; but he was not the editor of that work, as some have reported. Dr. Jebb was the editor, but Wasse contributed several pieces, as many others did, and at length destroyed the sale of the work by making his essays too long, particularly his life of Justinian, who filled two whole numbers, and was not then finished. This displeased the readers of the work, and after it had reached ten numbers (at 1s. each) it was discontinued for want of encouragement. What were published make a 4to volume, finished in 1724. Mr. Wasse was the author of three articles in the Philosophical Transactions; 1. "On the difference of the height of a human body between morning and night." 2. "On the effects of Lightning, July 3, 1725, in Northamptonshire." 3. "An account of an earthquake in Oct. 1731, in Northamptonshire." He was also a considerable con-

tributor to the edition of "Thucydides," which goes by the name of "Wassii et Dukeri," Amst. 1721, 2 vols. fol. He died of an apoplexy, November 19, 1738, and was succeeded in his living of Aynhoe by Dr. Yarborough, afterwards principal of Brasenose college, Oxford, who purchased part of his collection of books, many of them replete with MS notes and collections of MSS. by Mr. Wasse. They are now in the library of that college, by the kindness of the heirs of Dr. Yarborough. John Whiston adds that Wasse was "a facetious man in conversation, but a heavy preacher; a very deserving charitable man, and universally esteemed." A considerable part of his library appeared in one of Whiston's sale catalogues.¹

WATERHOUSE (EDWARD), a heraldic and miscellaneous writer, was born in 1619. He had a learned education, and resided some time at Oxford, for the sake of the Bodleian Library there; but was not a member of that university. Soon after the passing of the second charter of the Royal Society, he was proposed on the 22d July, 1668, candidate for election into it; and chosen the 29th of the same month; being admitted the 5th August. He afterwards entered into holy orders, by the persuasion of Dr. Sheldon, archbishop of Canterbury, in 1668. He was twice married: to his first wife he had Mary, daughter and heiress of Robert Smith, alias Carrington, by Magdalen his wife, daughter of Robert Hervey, esq. comptroller of the custom-house to James the First; secondly to Elizabeth, daughter and heiress of Richard Bateman of Hartington in Derbyshire, and London, esq. by Christiana, his first wife, daughter of William Stone, of London, esq. who died, leaving him one son, and two daughters; the daughters only survived him. He died 30th May, 1670, aged fifty-one, at his house at Mile-end-green, and was interred June 2d, at Greenford in Middlesex, where he had an estate. He was author of the following works, some of which are much sought after at present: 1. "An Apology for Learning and Learned Men," 1653, 8vo. 2. "Two Contemplations of Magnanimity and Acquaintance with God," 1653, 8vo. 3. "A Discourse of the Piety, Policy, and Charity of Elder Times, and Christians," 1655, 12mo.

¹ Nichols's Bowyer.—MS Account by Whiston the bookseller.—Whiston's Life.—Gent. Mag. vol. LXXVIII.—Dibdin's Classics.

4. "A Defence of Arms and Armory," 1660, 8vo; with a frontispiece of his quarterings. 5. "Fortescutus illustratus; or, a Commentary on sir John Fortescue, lord chancellor to Henry VI. his book, *De Laudibus legum Angliæ*," 1663, fol. with a fine portrait of Waterhouse, by Loggan, and of sir John Fortescue, by Faithorne. 6. "The Gentleman's Monitor," 1665, 8vo, with a portrait by Horlocks.¹

WATERLAND (DANIEL), a learned English divine, and able assertor of the doctrine of the Trinity, was born Feb. 14, 1683, at Waseley, or Walesly, in the Lindsey division of Lincolnshire, of which parish his father, the rev. Henry Waterland, was rector. He received his early education partly at Flixborough, of which also his father was rector, under his curate Mr. Sykes, and partly under his father, until he was fit to be sent to the free-school at Lincoln, then in great reputation. His uncommon diligence and talents recommended him to the notice of Mr. Samuel Garmstone and Mr. Antony Read, the two successive masters of that school, at whose request, besides the ordinary exercises, he frequently performed others, which were so excellent as to be handed about for the honour of the school. In 1699, he went to Cambridge, and on March 30, was admitted of Magdalen college, under the tuition of Mr. Samuel Barker. In December 1702 he obtained a scholarship, and proceeding A.B. in Lent term following, was elected fellow in Feb. 1703-4. He then took pupils, and was esteemed a good teacher. In 1706 he commenced A.M. In February 1713, on the death of Dr. Gabriel Quadrin, master of the college, the earl of Suffolk and Binden, in whose family the right is vested, conferred the mastership upon Mr. Waterland, who having taken holy orders, was also presented by that nobleman to the rectory of Ellingham in Norfolk. But this made little or no addition to his finances, as he gave almost the whole revenue of it to his curate, his own residence being necessary at college, where he still continued to take pupils, and for their advantage wrote his "Advice to a young student, with a method of study for the first four years," which went through several editions.

In 1714, he took the degree of bachelor of divinity, at the exercise for which he gave a proof of no common abi-

¹ Ath. Ox. vol. II.—Gent. Mag. vol. LXII. and LXVI.—Communication by a descendant.

lities. He chose for his first question, upon which consequently his thesis was made, "Whether Arian subscription be lawful?" a question, says Mr. Seed, worthy of him who abhorred all prevarications, and had the capacity to see through and detest those evasive arts, with which some would palliate their disingenuity. When Dr. James, the professor, had endeavoured to answer his thesis, and embarrass the question with the dexterity of a person long practised in all the arts of a subtle disputant, he immediately replied in an extempore discourse of about half an hour long, with such an easy flow of proper and significant words, and such an undisturbed presence of mind, as if he had been reading, what he afterwards printed, "The case of the Arian subscription considered." He unravelled the professor's fallacies, reinforced his own reasoning, and shewed himself so perfect a master of the language, the subject, and himself, that all agreed no one ever appeared to greater advantage. He was on this occasion happy in a first opponent Mr. (afterwards the celebrated bishop) Sherlock, who gave full play to his abilities, and called for all that strength of reason of which he was master. One singular consequence is said to have followed this exercise. Dr. Clarke, in the second edition of his "Scripture Doctrine," &c. published in 1719, omitted the following words, which were in his former edition of that book: "It is plain that a man may reasonably agree to such forms (of subscription to the thirty-nine articles) whenever he can in any sense at all reconcile them with scripture." This is remarked by our author in the preface to his vindication of Christ's divinity, as redounding to Dr. Clarke's honour, and it is well known that Dr. Clarke afterwards constantly refused subscription.

On the death of Dr. James, regius professor of divinity, Mr. Waterland was generally considered as fit to succeed him, but his great esteem for Dr. Bentley, who was elected, prevented his using his interest. He was soon after appointed one of the chaplains in ordinary to George I. who, on a visit to Cambridge in 1717, honoured him with the degree of D.D. without his application; and in this degree he was incorporated at Oxford, with a handsome encomium from Dr. Delaune, president of St. John's college in that university. In 1719, he gave the world the first specimen of his abilities on a subject which has contributed most to his fame. He now published the first "Defence of his Que-

ries," in vindication of the divinity of Christ, which engaged him in a controversy with Dr. Clarke. (See CLARKE, p. 409.) The "Queries" which he thus defended were originally drawn up for the use of Mr. John Jackson the rector of Rossington in Yorkshire (See JACKSON, p. 420), and it was intended that the debate should be carried on by private correspondence; but Jackson having sent an answer to the "Queries," and received Waterland's reply, acquainted him that both were in the press, and that he must follow him thither, if he wished to prolong the controversy. On this Dr. Waterland published "A vindication of Christ's Divinity: being a defence of some queries, &c. in answer to a clergyman in the country;" which being soon attacked by the Arian party, our author published in 1723, "A second vindication of Christ's Divinity, or, a second defence of some queries relating to Dr. Clarke's scheme of the holy Trinity, in answer to the country clergyman's reply," &c. This, which is the longest, has always been esteemed Dr. Waterland's most accurate performance on the subject. We are assured that it was finished and sent to the press in two months; but it was a subject he had frequently revolved, and that with profound attention. In answer to this work, Dr. Clarke published in the following year, "Observations on the second defence," &c. to which Dr. Waterland replied in "A farther defence of Christ's divinity," &c. It was not to be expected that these authors would agree, as Dr. Clarke was for explaining the text in favour of the Trinity, by what he called the maxims of right reasoning, while Dr. Waterland, bowing to the mysterious nature of the subject, considered it as a question above reason, and took the texts in their plain and obvious sense, as, he proved, the fathers had done before him.

A short time before the commencement of this controversy, Dr. Waterland had attacked a position in Dr. Whitby's "*Disquisitiones modestæ in Bulli defensionem fidei Nicenæ*," which produced an answer from Whitby, entitled "A reply to Dr. Waterland's objections against Dr. Whitby's *Disquisitiones*." This induced our author to publish in the same year (1718) "An answer to Dr. Whitby's Reply; being a vindication of the charges of fallacies, misquotations, misconstructions, misrepresentations, &c. respecting his book, entitled '*Disquisitiones modestæ*, in a letter to Dr. Whitby'."

In consequence of the reputation which Dr. Waterland had acquired by his first publication on this subject, he was appointed by Dr. Robinson, bishop of London, to preach the first course of sermons at the lecture founded by lady Moyer. This he accomplished in 1720, and afterwards printed in "Eight Sermons, &c. in defence of the Divinity of our Lord Jesus Christ," &c. 8vo, and in the preface informs us that they may be considered as a supplement to his "Vindication of Christ's Divinity." In 1721 Dr. Waterland was promoted by the dean and chapter of St. Paul's to the rectory of St. Austin's and St. Faith's, and in 1723 to the chancellorship of the church of York, by archbishop Dawes. The same year he published his "History of the Athanasian Creed," which he undertook in order to rescue this venerable form of faith from Dr. Clarke's censures, who had gone so far as to apply to the prelates to have it laid aside. In 1727, upon the application of lord Townsend, secretary of state, and Dr. Gibson, bishop of London, his majesty collated him to a canonry of Windsor; and in 1730, he was presented by the dean and chapter to the vicarage of Twickenham in Middlesex. On this he resigned his living of St. Austin and St. Faith, objecting to holding two benefices at the same time with the cure of souls; but as this principle did not affect his holding the archdeaconry of Middlesex, he accepted that preferment this year, given him by bishop Gibson.

Dr. Clarke's exposition of the Church Catechism being published in 1730, our author immediately printed some remarks upon it, with a view to point out what he esteemed to be dangerous passages in that exposition, and to counteract their influence. In the prosecution of this design, he advanced a position concerning the comparative value of positive and moral duties, which drew him into a controversy with Dr. Sykes. Sykes having published an answer to Dr. Waterland's "Remarks," the latter replied in a pamphlet, entitled "The nature, obligation, and efficacy of the Christian Sacraments considered; as also the comparative value of moral and positive duties distinctly stated and cleared." Other pamphlets passed between them on the same subject, until Dr. Waterland's attention was called to Tindal's deistical publication of "Christianity as old as the Creation." Against this, he wrote "Scripture vindicated, in answer to Christianity as old as the Creation," 1730—1732, three parts; and two charges to the clergy of the archdea-

conry of Middlesex on the same subject. He now found an antagonist in Middleton, (a Tindal in disguise), who published "A Letter to Dr. Waterland," &c. the purport and consequences of which we have already detailed. (See MIDDLETON, p. 137.)

Dr. Waterland had another controversy with Mr. Jackson before mentioned, on account of Dr. Clarke's "Demonstration of the Being and Attributes of God," Dr. Waterland undertaking to show the weakness of the argument *a priori*, which Clarke had thought proper to employ on this occasion. In the "Second defence of his Queries," Dr. Waterland had dropt some hints against this kind of argument, but did not at that time enter into the subject; nor were his objections published until 1734, when the substance of what he had written upon the subject, in some letters to a gentleman, was given to the public by Mr. (afterwards bishop) Law, partly in his notes on King's "Origin of Evil" and partly in his "Inquiry into the ideas of Space," &c. to which is added "A Dissertation on the argument *a priori* by a learned hand," i.e. Waterland. In this dissertation he endeavoured to prove, first, that the argumentum *a priori* is very loose and precarious, depending on little else than an improper use of equivocal terms or phrases: secondly, that, moreover, when fully understood, it is palpably wrong and absurd; thirdly, that the several pleas or excuses invented for it are fallacious, and of no real weight; and he concludes with a brief intimation of the hurtful tendency of insisting so much upon this pretended argument, both with regard to religion and science. The publication of these sentiments served to renew the controversy between Mr. Law, himself, and Mr. Jackson.

In the same year, 1734, Dr. Waterland published "The importance of the doctrine of the Holy Trinity asserted," not the most temperate of his writings, for he hints at the interference of the civil magistrate; but as he considers the doctrine of the Trinity to be fundamental, this was alone an assertion sufficient to call down the vengeance of the Arian and Socinian writers, both then and since, when speaking of him. He pursued the same subject in two charges delivered to the clergy of his archdeaconry, in this and the following year. Having often introduced the doctrine of the Eucharist in his charges, he combined his sentiments on that topic in a large 8vo volume, entitled

"A Review of the doctrine of the Eucharist, as laid down in scripture and antiquity," 1737. This was the last of his works that appeared in his life-time, and was calculated to confute the opinions of Hoadly, Johnson, and Brett.

About 1740, a complaint which he had long neglected, as appearing a trifle (the nail growing into one of his great toes) obliged him to remove from Cambridge to London for the benefit of the advice of the celebrated surgeon, Cheselden : but this was now too late ; for a bad habit of body, contracted by too intense an application to his studies, rendered his case desperate ; and after undergoing several painful operations, with exemplary patience, a mortification took place, of which he died Dec. 23. He was interred, at his own request, in one of the small chapels on the south side of the collegiate church of Windsor, where is a plain stone with his name and age, fifty-eight, inscribed on it.

Dr. Waterland married, about 1719, a lady of good family and fortune, who survived him ; but he left no child. He was a man free from ambition ; all his preferments were bestowed without any application on his part direct or indirect, and he might have reached to higher, had he desired them, by the recommendation of archbishop Potter. The bishopric of Llandaff was once offered to him, but he declined it.

In his life time he published some single sermons, and after his death two volumes more were added, with two tracts, 1. "A summary view of the doctrine of Justification. 2. An Inquiry concerning the antiquity of the practice of infant communion, as founded on the notion of its necessity. The whole published from the originals, in pursuance of the request of the author, by Joseph Clarke, M. A." 1742. The tract on justification seems chiefly levelled at Whitfield's answer to the bishop of London's pastoral letter, in which he asserted good works to be only fruits and consequences of justification.

Dr. Waterland was one of the ablest defenders of the doctrine of the Trinity in his day, not perhaps always the most temperate, for he appears to have occasionally lost his temper amidst the rude attacks of some of his antagonists, but in general he adhered closely to his argument, and avoided personalities. As Arianism was the chief object of his aversion, it was some times retorted that he too had departed from the creed of his church by inclining towards Arminianism.

His character was drawn at great length by the rev. Jeremiah Seed, in a funeral sermon, preached Jan. 4, 1740-1, the Sunday after his interment. "His head," says Mr. Seed, "was an immense library, where the treasures of learning were ranged in such exact order, that, whatever himself or his friends wanted, he could have immediate recourse to, without any embarrassment. A prodigious expence of reading, without a confusion of ideas, is almost the peculiar characteristic of his writings. His works, particularly those upon our Saviour's Divinity, and the Importance of the doctrine, and the Eucharist, into which he has digested the learning of all preceding ages, will, we may venture to say, be transmitted to, and stand the examination of, all succeeding ones. He has so thoroughly exhausted every subject that he wrote a set treatise upon, that it is impossible to hit upon any thing which is not in his writings, or to express that more justly and clearly, which is there."¹

WATSON (DAVID), known chiefly as a translator of Horace, was born at Brechin in Scotland, 1710, and educated in St. Leonard's college, St. Andrew's, where he took his degrees, and was appointed professor of philosophy. When the college of St. Leonard was united by act of parliament to that of St. Salvador, 1747, he came to London, and completed his translation of Horace, 2 vols. 8vo, with notes, &c. which is in great esteem. But his dissipated life brought him into many wants, and he was frequently destitute of the common necessities of life. In his latter years he taught the classics to private gentlemen; but his love of pleasure plunged him into new difficulties; and he sunk beneath his character as a scholar. He died in great want near London, 1756, in the forty-sixth year of his age, and was buried at the expence of the parish. Besides his translation of Horace, he wrote "The History of the Heathen Gods and Goddesses."²

WATSON (HENRY), a gallant officer and able engineer, was the son of a grazier, who lived at Holbeach, in Lincolnshire, where he was born about 1737, and educated at Gosberton school. Here his genius for the mathematics soon discovered itself, and in 1753 he was a frequent contributor to the "Ladies Diary." About this time

¹ Biog. Brit.—Seed's Funeral Sermon.

² Preceding edition of this Dict.

his abilities became known to Mr. Whichcot, of Harpswell, then one of the members of parliament for Lincolnshire, who introduced him to the royal academy at Woolwich; and he soon after obtained a commission in the corps of engineers. Under the celebrated mathematician, Thomas Simpson, Watson prosecuted his studies at Woolwich, and continued to write for the "Ladies Diary," of which Simpson was at that time the editor. Such was Simpson's opinion of Watson's abilities, that at his decease he left him his unfinished mathematical papers, with a request that he would revise them, and make what alterations and additions he might think necessary; but of this privilege it seems to be doubted whether he made the best use. (See SIMPSON, p. 20.)

During the war which broke out in 1756, he gave signal proofs of his superior abilities as an engineer; particularly at the siege of Belleisle in 1761, and at the Havanah in 1762. At the latter place his skill was particularly put to the proof; for having declared at a consultation, contrary to the opinion of the other engineers, that a breach might be made in the Moro Castle, then deemed impregnable, he was asked by the commander in chief in what time he would engage to make the breach? He gave for answer, that with a certain number of men and cannon (naming them) he would undertake to do it in forty-eight hours after the proposed batteries were erected. Accordingly he undertook it, and though he was struck down by the wind of a ball which passed near his head, and carried for dead to his tent, yet he soon recovered and returned to his duty, and the breach was made in a little more than half the time. For this piece of service he not only received the particular thanks of the commander in chief, but of his majesty.

His abilities soon became too conspicuous to be overlooked by that eminent soldier and politician, lord Clive, who singled him out as an engineer qualified for great and noble enterprises. Accordingly he accompanied his lordship to Bengal for the purpose of carrying such plans into execution which might be thought necessary for the preservation of the British acquisitions in that quarter; or to assist his lordship in any further operations he might think requisite for the interest of his country.

It was not difficult for a person of the colonel's penetration to see the advantageous situation of the Bay of Bengal.

He knew that if proper forts were built, and the English marine put on a tolerable footing in that part, they might soon become masters of the Eastern seas ; he therefore got a grant of lands from the East India company for constructing wet and dry docks, and a marine yard at Calcutta, for cleaning, repairing, and furnishing with stores the men of war and merchantmen. A plan of the undertaking was drawn, engraved, and presented to his majesty, and the East India company, and fully approved of ; and the works were carried on for some years with a spirit and vigour that manifested the judgment and abilities of the undertaker ; and though the utility of such a national concern is too obvious to be insisted on, yet the colonel, after sinking upwards of 100,000*l.* of his own property in the noble design, was obliged to desist, for reasons that are not very clear.

Colonel Watson had determined to come immediately for England to seek redress ; but, on consulting his friend Mr. Creassy (the superintendant of the works) he changed his resolution. Mr. Creassy represented to the colonel the loss he would sustain in quitting so lucrative an office as chief engineer to the East India company ; the gratification his enemies would receive on his leaving that country ; the loss the company might experience during his absence ; and finally the delay and uncertainty of the law. These considerations induced him to send Mr. Creassy in his stead. This happened just at the eve of the Spanish war ; and, as the colonel had great quantities of iron and timber in store, he resolved to build three ships, two of 36, and one of 32 guns ; and in consequence he sent instructions to his agents in England to procure letters of marque, and Mr. Creassy was to return with them over land. These vessels were to cruise off the Philippines for the purpose of intercepting the Spanish trade between Manilla and China. This design, however, was frustrated, perhaps by the same means that stopped his proceeding with the docks ; for his agents, on applying for the letters, received a positive refusal. But these disappointments did not damp the colonel's enterprising spirit ; for, as soon as he heard of the ill success of his agents in England, he very prudently employed the two vessels he had finished in commercial service. The third never was finished.

For near ten years colonel Watson was the chief engineer of Bengal, Bahar, and Orissa. The East India company,

in a great measure, owe their valuable possessions in that quarter to his unexampled exertions; for, in spite of party dispute, of bribery on the part of the nations then at war with the company, and of the numerous cabals which perplexed and embarrassed their councils, he executed the works of Fort-William, which will long remain a monument of his superior skill; and, for its strength, this may justly be styled the Gibraltar of India. Nor are the works at Buge Buge, and Melancholy Point, constructed with less judgment. But he did not confine his studies to the military sciences. In 1776 he published a translation of Euler's "*Theorie complete de la construction et de la manœuvre des vaisseaux*," with a supplement upon the action of oars, which he received in manuscript from Euler just before he had finished the translation of what was published. This translation he has enriched with many additions and improvements of his own; and he intended to have enlarged the work in a future edition, by making experiments for discovering the resistance of bodies when moving in a fluid; but it is not known if he left any papers on the subject.

This book, which is almost the only one of the kind in the English language, is of great importance in ship-building; for though the subjects are handled scientifically, yet such practical rules for constructing vessels to advantage might be drawn therefrom, as would amply repay the trouble of a close perusal. The colonel gave the best proof of this in the *Nonsuch* and *Surprise* frigates; the first of 36, the other of 32 guns. These were built under his particular direction by Mr. G. Louch, and a few black carpenters at Bengal, at his own expence, and proved the swiftest sailers of any ships hitherto known.

The colonel's genius was formed for great undertakings. He was judicious in planning, cool and intrepid in action, and undismayed in danger. He studied mankind, and was a good politician. Few, perhaps, better understood the interests of the several nations of Europe and the East. He was humane, benevolent, and the friend of indigent genius. When Mr. Rollinson, a man of great abilities as a mathematician, conducted the *Ladies Diary*, after the death of Mr. Simpson, and was barely existing on the pittance allowed him by the proprietors, the colonel sought and found him in an obscure lodging, and generously relieved his necessities, though a stranger to his person.

This the old man related while the tears of gratitude stole down his cheeks. He survived the colonel's bounty but a short time.

By long and hard service in a unfavourable climate, he found his health much impaired, two or three years before he left India; and therefore, in 1785, he put affairs in a train of settlement, in order to return to England, to try the effects of his native air. In the spring of 1786, he embarked on board the Deptford Indiaman; but the flux and a bilious complaint with which he had sometimes been afflicted, so much reduced him by the time he reached St. Helena, that he was not able to prosecute his voyage in that ship. This island is remarkable for the salubrity of its air, of which the colonel soon found the benefit; but the importunity of his friends, or his own impatience to see England, got the better of his prudence, for as soon as he began to gather strength, he took his passage in the Asia; the consequence was a relapse, which weakened him to such a degree by the time he arrived at Dover, that he lingered but a short time, and at that place departed this life on September 17, 1786. He was buried in a vault made in the body of the church at Dover, on the 22d of the same month, in a private manner. His death may be accounted a national loss. No English engineer, since Mr. Benjamin Robins, F. R. S. possessed equal abilities. The same climate proved fatal to both: Mr. Robins died at Madras in the company's service; and it may be said of the colonel, that after he had quitted it, he lived but just long enough to bring his bones to England.¹

WATSON (JAMES), an excellent printer, was born at Aberdeen, where his father was an eminent merchant during the reign of Charles II. and in 1695 set up a printing-house in Edinburgh, which reduced him to many hardships, being frequently prosecuted before the privy-council of Scotland for printing in opposition to a patent granted to one Mr. Anderson some years before. In 1711, however, Mr. Watson, in conjunction with Mr. Freebairn, obtained a patent from queen Anne, and they published several learned works; and some of them were printed on very elegant types, particularly a Bible, in crown 8vo, 1715, a matchless beauty, and another in 4to. He wrote also a curious "History of Printing," in Scotland, which is pre-

¹ Life prefixed to the second edition of his translation of Euler, 1790, 8vo.

fixed to his "Specimens of Types," a rare little volume, printed in the early part of the last century. He died at Edinburgh, Sept. 24, 1722.¹

WATSON (JAMES), a learned English lawyer, and one of the judges of the supreme court of judicature at Bengal, was born November 25, 1746, in the parish of Great Chishill, in the county of Essex. He was the eldest son of the Rev. James Watson, D. D. an eminent presbyterian minister, then pastor of a dissenting congregation in that place, as well as of Melbourne, in the county of Cambridge, by Anne his wife, the daughter of John Hanchet, esq. of Crissel Grange, in the county of Essex. Though the retired situation in which this family lived, and the talents of the father, were very favourable to a domestic education, yet the son was very judiciously placed under the care of the Rev. Mr. Banks, a clergyman in that neighbourhood, under whose tuition he was prepared for the peculiar advantages of a public school. Accordingly, Dr. Watson having discovered the progress that his beloved child had made in the elements of language, sent him to the metropolis, and placed him under the care of a person with whom he could confide, that he might be admitted into St. Paul's school.

That seminary was then under the superintendence of the very learned and amiable Mr. George Thicknesse, of whom his worthy pupil always spake with the deepest reverence. While, however, he was embellishing his mind with the rich stores of classic literature, a violent fever impeded the pursuit, and compelled him to return to the country for the restoration of his health. This desirable end being accomplished, his venerable parent conducted him to London, removing thither indeed with his family. Having expressed a strong inclination for the ministerial profession, which might naturally be expected from the powers of eloquence he discovered, he was placed at the academy for Protestant dissenting ministers, then kept at Mile-end, near London, by John Walker, D. D. Thomas Gibbons, D. D. and John Conder, D. D.

Here he added considerably to his stock of knowledge, and at length entered upon his profession. He spent one year in assisting Mr. Newton of Norwich, and then repaired to the university of Edinburgh, where he acquired

¹ Preceding edition of this Dict.

the esteem of some of its most eminent professors, especially the late principal Robertson, and as a proof of it, that university afterward conferred upon him the degree of doctor of laws. On his return to England, he was invited to succeed the late Rev. Mr. Williams, of Gosport. This invitation he accepted, and was ordained pastor in 1771. His ministrations being, however, unacceptable to a minority, occasioned a separation, which by his prudence and mildness very little interrupted their harmony. He generally preached thrice each Sunday, and was constant, unremitting, and peculiarly tender and consoling in his visits to the sick and afflicted. But at length, through the persuasions of some friends, who had discerned his talent for disputation, and had witnessed his clear and intimate acquaintance with the laws of his country, he was induced to change his profession, and enter himself at the Inner-Temple. Accordingly he relinquished the ministry in the summer of 1776.

Mr. Watson chiefly resided at Titchfield, a pleasant village in the neighbourhood of Gosport, and there availed himself of the professional knowledge of the late Mr. Misson, recorder of Southampton. In August 1777, he married miss Joanna Burges, who then resided with her grandmother at Titchfield. She was the daughter of a gentleman who was long resident at Calcutta. By this union he had fourteen children. Soon after his marriage he removed to London.

In 1778, he was elected Fellow of the Royal Society in a very honourable manner, having previously acquired the friendship of its president sir Joseph Banks, the late Dr. Solander, and several other men of eminence. In the autumn of 1780, he was called to the bar, and travelled the western circuit, where he always met with that reception which his friends had promised and his abilities warranted. Having commenced this profession, at this period of his life, he deemed it very expedient to be uncommonly assiduous in his application to the study of the law. This attention to business he paid to the last, allowing himself little rest, seldom indulging in relaxation of any kind. In July 1783, his excellent father departed this life. On his removal to London, he had been chosen pastor of a congregation in the Borough of Southwark, and continued in that relation till his death. At the close of 1787, Mr. Watson was called to the rank of serjeant, with Messrs.

Runnington and Marshall. The year before he was elected recorder of Bridport in Dorsetshire, and was then so much esteemed by the corporation, that in the last parliament he was chosen one of their representatives without any opposition. His attendance in the senate was frequent, and though he did not signalize himself so much in debate as some others have done, yet he rendered himself useful as a chairman upon several committees, for which indeed his firmness, tempered with sweetness, admirably qualified him. But he reserved his greatest strength for the India court of proprietors, of which he was one, and where he frequently spoke with much applause.

On the much-lamented death of the very celebrated sir William Jones, Mr. Watson was appointed to succeed him in March 1795, an honour which he, and every one connected with him, very deeply felt; but while he was preparing for his voyage, his filial piety suffered a deep blow, death depriving him of his valuable mother, who departed this life on the 26th of April that year. But on the 8th of July, having been previously knighted, though far from agreeable to his modest disposition, he, accompanied by his lady, and two eldest children, set sail for Calcutta in the Berrington. The voyage was long and stormy, for they did not reach their destination till Feb. 27, 1797. It being term-time, on his arrival at Calcutta, he was immediately called upon to discharge the duties of his office, and went through the business with the utmost spirit and reputation. But a period was soon put to his active services, for on April 29th he was seized with a fever, of which he died May 2. Next day he was interred with the customary honours of his rank, his corpse being followed to the grave by a numerous concourse of the gentlemen of the settlement, who had been led to form considerable expectations of his merit.¹

WATSON (JOHN), the historian of Halifax, was eldest son of Legh Watson by Hester daughter and at last heiress of John Yates, of Swinton in Lancashire, and was born at Lyme-cum-Hanley, in the parish of Prestbury, in Cheshire, March 26, 1724. Having been brought up at the grammar-schools of Eccles, Wigan, and Manchester, all in Lancashire, he was admitted a commoner in Brazen-Nose-college, Oxford, April 7, 1742. In Michaelmas-

¹ Gent. Mag. 1797.—Univ. Mag. for 1798.

term, 1745, he took the degree of B. A. June 27, 1746, he was elected a fellow of Brazen-Nose college, being chosen into a Cheshire fellowship, as being a Prestbury-parish man. On the title of his fellowship he was ordained a deacon at Chester by bishop Peploe, Dec. 21, 1746. After his year of probation, as fellow, was ended, and his residence at Oxford no longer required, he left the college; and his first employment in the church was the curacy of Runcorn, in Cheshire; here he stayed only three months, and removed thence to Ardwick, near Manchester, where he was an assistant curate at the chapel there, and private tutor to the three sons of Samuel Birch, of Ardwick, esq. During his residence here, he was privately ordained a priest at Chester, by the above bishop Peploe, May 1, 1748, and took the degree of M. A. at Oxford, in act-term the same year. From Ardwick he removed to Halifax, and was licensed to the curacy there, Oct. 17, 1750, by Dr. Matthew Hutton, archbishop of York. June 1, 1752, he married Susanna, daughter and heiress of the late rev. Mr. Allon, vicar of Sandbach, in Cheshire, vacating thereby his fellowship at Oxford. Sept. 3, 1754, he was licensed by the above Dr. Hutton, on the presentation of George Legh, LL. D. vicar of Halifax, to the perpetual curacy of Ripponden, in the parish of Halifax. Here he rebuilt the curate's house, at his own expence, laying out above 400*l.* upon the same, which was more than a fourth part of the whole sum he there received; notwithstanding which, his unworthy successor threatened him with a prosecution in the spiritual court, if he did not allow him ten pounds for dilapidations, which, for the sake of peace, he complied with. Feb. 17, 1759, he was elected F. S. A. After his first wife's death, he was married, July 11, 1761, at Ealand, in Halifax parish, to Anne, daughter of Mr. James Jaques, of Leeds, merchant. August 17, 1766, he was inducted to the rectory of Meningsby, Lincolnshire, which he resigned in 1769, on being promoted to the rectory of Stockport, in Cheshire, worth about 1500*l.* a year. His presentation to this, by sir George Warren, bore date July 30, 1769, and he was inducted thereto August the 2d following. April 11, 1770, he was appointed one of the domestic chaplains to the right hon. the earl of Dysart. April 24, 1770, having received his *dedimus* for acting as a justice of the peace in the county of Chester, he was sworn into that office on that day. Oct. 2, 1772, he re-

ceived his *dedimus* for acting as a justice of peace for the county of Lancaster, and was sworn in accordingly. His principal publication was "*The History of Halifax*," 1775, 4to, whence these particulars are chiefly taken. He died March 14, 1783, after finishing for the press, in 2 vols. 4to, "*A History of the ancient earls of Warren and Surrey*," with a view to represent his patron sir George Warren's claim to those ancient titles; but it is thought by a very acute examiner of the work and judge of the subject, that he has left the matter in very great doubt.

Mr. Watson's other publications were, 1. "*A Discourse preached at Halifax church, July 28, 1751, 8vo, entitled Moderation, or a candid disposition towards those that differ from us, recommended and enforced*," 8vo. This passed through a second edition. 2. "*An Apology for his conduct yearly, on the 30th of January*," 8vo. To this is annexed, a sermon preached at Ripponden chapel, on Jan. 30, 1755, entitled "*Kings should obey the Laws*." 3. "*A Letter to the Clergy of the Church, known by the name of Unitas Fratrum, or Moravians, concerning a remarkable book of hymns used in their congregations, pointing out several inconsistencies and absurdities in the said book*," 1756, 8vo. 4. "*Some account of a Roman station lately discovered on the borders of Yorkshire*." 5. "*A mistaken passage in Bede's Ecclesiastical History explained*." 6. "*Druidical remains in or near the parish of Halifax, &c.*" These three last are printed in the *Archæologia*. He had also made collections for the antiquities of Chester and of a part of Lancashire. The late Mr. Gilbert Wakefield, who married his niece, says, Mr. Watson was one of the hardest students he ever knew. His great excellence was a knowledge of antiquities, but "he was by no means destitute of poetical fancy; had written some good songs, and was possessed of a most copious collection of *bon-mots*, facetious stories, and humorous compositions of every kind, both in verse and prose, written out with uncommon accuracy and neatness." From the same authority we learn that Mr. Watson had once a hudi-brastic controversy with Dr. Byrom of Manchester.¹

WATSON (RICHARD), a late eminent and learned prelate, was born in August 1737, at Heversham in Westmoreland, five miles from Kendal, in which town his fa-

¹ Watson's *Hist. of Halifax*.—Cens. Literaria, vol. I.—Wakefield's *Memoirs*.

ther, a clergyman, was master of the free grammar-school, and took upon himself the whole care of his son's early education. From this seminary he was sent, in November 1754, with a considerable stock of classical learning, a spirit of persevering industry, and an obstinate provincial accent, to Trinity college, Cambridge, where, from the time of his admission, he distinguished himself by close application to study, residing constantly, until made a scholar in May 1757. He became engaged with private pupils in November following, and took the degree of B. A. (with superior credit, being second Wrangler,) in January 1759. He was elected fellow of Trinity college in Oct. 1760; was appointed assistant tutor to Mr. Backhouse in November that year; took the degree of M. A. in 1762, and was made moderator, for the first time, in October following. He was unanimously elected professor of chemistry in Nov. 1764; became one of the head tutors of Trinity college in 1767; appointed regius professor of divinity (on the death of the learned Dr. Rutherford) in Oct. 1771, with the rectory of Somersham in Huntingdonshire annexed.

During a residence of more than thirty years, he was distinguished at one time by the ingenuity of his chemical researches; at another, by his demeanour in the divinity chair*. He wrote, within the above period, the following papers in the Philosophical Transactions (having been elected a fellow of the Royal Society in 1769): "Experiments and Observations on various Phænomena attending the Solution of Salts;" "Remarks on the Effects of Cold in February 1771;" "Account of an Experiment made with a Thermometer, whose Bulb was painted black, and exposed to the rays of the Sun;" "Chemical Experiments and Observations on Lead Ore;" all which were reprinted in the fifth volume of the "Chemical Essays." In 1768 he published "*Institutiones Metallurgicæ*," 8vo, intended as a text-book for that part of his chemical lectures which

* On this subject a correspondent in the Gentleman's Magazine, who signs himself *Clericus Londnensis*, affords us the following information:—"The late regius professor, bishop Watson, had the singular qualification of impressing a numerous auditory with the highest opinion of his abilities. His comprehensive mind grasped every subject, and, as moderator, he united the urbanity of the gentleman

with the dignity of the professor. He gave full scope to the ingenuity of the respondents, and their opponents; and delivered his sentiments with a fluency and elegance which few can attain in a foreign language. During sixteen years he presided in the chair, and left the learned members of the university to lament that he was obliged, from bad health, to retire to his native county."

explained the properties of metallic substances; and in 1771, "An Essay on the Subjects of Chemistry and their general divisions," 8vo.

In 1769, he published an Assize Sermon, preached at Cambridge, 4to; and in 1776, two other sermons preached at Cambridge, 4to, which extended his fame beyond the precincts of the university; one, on the 29th of May, "The Principles of the Revolution vindicated;" the other, on the "Anniversary of his Majesty's Accession."

In 1774, he was presented to a prebend in the church of Ely; and in January 1780, succeeded Dr. Charles Plumptre in the archdeaconry of that diocese. He published a sermon preached before the university at the general fast, Feb. 4, 1780; and a discourse delivered to the clergy of the archdeaconry of Ely. In August that year he was presented by bishop Keene to the rectory of Northwold, in Norfolk.

The principles expressed by Mr Gibbon, in various parts of the "History of the Rise and Declension of the Roman Empire," called forth the zeal of Dr. Watson; whose "Apology for Christianity, in a series of letters, addressed to Edward Gibbon, esq." was published in 1776, 12mo, and several times reprinted. This work is certainly replete with sound information and reasoning, but it produced in the learned historian no diffidence of his own powers, although he did not choose to exert them in controversy. A correspondence took place on that occasion between the antagonists, which is preserved in the Life of Gibbon by lord Sheffield. In this, which consists of only two short letters, Dr. Watson must, we think, be allowed to have carried his politeness or his liberality to the utmost verge*.

"Bentinck-street, Nov. 2, 1776.

"Mr. Gibbon takes the earliest opportunity of presenting his compliments and thanks to Dr. Watson, and of expressing his sense of the liberal treatment which he has received from so candid an adversary. Mr. Gibbon entirely coincides in opinion with Dr. Watson, that as their different sentiments, on a very important period of history, are now submitted to the public, they both may employ their time in a manner much more useful, as well as agreeable, than they could possibly do by exhibiting a single combat in the am-

* These letters are short, and too curious to be omitted.

phitheatre of controversy. Mr. Gibbon is therefore determined to resist the temptation of justifying, in a professed reply, any passages of his history, which might perhaps be easily cleared from censure and misapprehension; but he still reserves to himself the privilege of inserting in a future edition some occasional remarks and explanations of his meaning. If any calls of pleasure or business should bring Dr. Watson to town, Mr. Gibbon would think himself happy in being permitted to solicit the honour of his acquaintance."

Dr. Watson's answer, it would appear, was not sent for above two years.

"Sir,

Cambridge, Jan. 14, 1779.

It will give me the greatest pleasure to have an opportunity of becoming better acquainted with Mr. Gibbon. I beg he would accept my sincere thanks for the too favourable manner in which he has spoken of a performance, which derives its *chief merit* from the *elegance and importance of the work it attempts to oppose*. I have no hope of a future existence, except that which is grounded on the truth of Christianity. I wish not to be deprived of this hope; but I should be an apostate from the mild principle of the religion I profess, if I could be actuated with the least animosity against those who do not think with me upon this, of all others, the most important subject. *I beg your pardon* for this declaration of my belief; but my temper is naturally open, and it ought assuredly to be without disguise to a man whom I wish no longer to look upon as an antagonist, but as a friend. I have the honour to be, with every sentiment of respect, your obliged servant,

R. W."

So extraordinary a letter surely requires no comment.

In 1781, he published a volume of "Chemical Essays," addressed to his pupil the duke of Rutland, which was received with such deserved approbation, as to induce the author to give to the world, at different times, four additional volumes of equal merit with the first. It has been stated, that when bishop Watson obtained the professorship of chemistry, without much previous knowledge of that science, he deemed it his duty to acquire it; and accordingly studied it with so much industry, as materially to injure his health: with what success, his publications on that branch of philosophy demonstrate. When he was appointed to that professorship, he gave public lectures, which were

attended by numerous audiences; and his "Chemical Essays" prove that his reputation was not undeserved. They have passed already through several editions, and are accounted a valuable manual to those who pursue that branch of science. "The subjects of these Essays," to use the author's own words, "have been chosen, not so much with a view of giving a system of Chemistry to the world, as with the humble design of conveying, in a popular way, a general kind of knowledge to persons not much versed in chemical inquiries." He accordingly apologizes to chemists, for having explained common matters with, what will appear to them, a disgusting minuteness; and for passing over in silence some of the most interesting questions, such as those respecting the analysis of air and fire, &c. The learned author also apologizes to divines; whose forgiveness he solicits, for having stolen a few hours from the studies of his profession, and employed them in the cultivation of natural philosophy; pleading, in his defence, the example of some of the greatest characters that ever adorned either the University of Cambridge, or the Church of England. In the preface to the last of these volumes, he introduces the following observations: "When I was elected professor of divinity in 1771, I determined to abandon for ever the study of chemistry, and I did abandon it for several years; but the *veteris vestigia flammæ* still continued to delight me, and at length seduced me from my purpose. When I was made a bishop in 1782, I again determined to quit my favourite pursuit: the volume which I now offer to the public is a sad proof of the imbecility of my resolution. I have on this day, however, offered a sacrifice to other people's notions, I confess, rather than to my own opinion of episcopal decorum. I have destroyed all my chemical manuscripts. A prospect of returning health might have persuaded me to pursue this delightful science; but I have now certainly done with it for ever—at least I have taken the most effectual step I could to wean myself from an attachment to it: for with the holy zeal of the idolaters of old, who had been addicted to curious arts—I have burned my books."

Having been tutor to the late duke of Rutland, when his grace resided at Cambridge, Dr. Watson was presented by him to the valuable rectory of Knaptoft, Leicestershire, in 1782; and in the same year, through the recommendation of the same noble patron, was advanced and consecrated to the

bishopric of Landaff. In consequence of the smallness of the revenues of the latter, Dr. Watson was allowed to hold with it the archdeaconry of Ely, his rectory in Leicestershire, the divinity professorship, and rectory of Somersham. At that time his fame for talents and science stood very high; but his politics having taken an impression from the party which he had espoused, and which, though then admitted to power, had been in opposition, probably prevented his advancement to a more considerable eminence on the episcopal bench*. Immediately after his promotion, he published "A Letter to archbishop Cornwallis on the Church Revenues," 1783, 4to; recommending a new disposition, by which the bishoprics should be rendered equal to each other in value, and the smaller livings be so far increased in income, by a proportionate deduction from the richer endowments, as to render them a decent competency. This letter produced several pamphlets in opposition to the scheme, which was never afterwards brought forward in any other shape. In 1784 bishop Watson published "A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church, Westminster, on Friday, Jan. 30," 4to; and also "Visitation Articles for the Diocese of Landaff," 4to.

In 1785, this learned prelate was editor of a "Collection of Theological Tracts, selected from various authors, for the use of the younger Students in the University," 6 vols. 8vo. This compilation, comprising pieces on the most interesting subjects in sacred literature by different writers, was intended to form a library of divinity for every candidate for holy orders. Some objections, however, have been made to it on the score of its not being entirely confined to the writings of members of the Church of England, or at least that it did not exclude some of dubious principles. In the same year he published "The Wisdom and Goodness of God, in having made both Rich and Poor, a Sermon," 4to; and a second edition in 1793.

In 1786, bishop Watson had a considerable accession to his private fortune, by the death of Mr. Luther, of Ongar in Essex; who, having been one of his pupils at Cambridge, retained so great a sense of his worth, that he

* At the time of the king's illness in 1789, bishop Watson advocated the unqualified right of the prince of Wales to assume the regency, which, with some other political doctrines occa-

sionally advanced by him during the American War, and at an early period of the French Revolution, had the effect, it is supposed, of impeding his translation to a better bishopric.

bequeathed to him an estate, which was sold to the earl of Egremont for 24,000*l*.

In 1788 he published "Sermons on Public Occasions, and Tracts on Religious Subjects," 8vo, consisting chiefly of smaller pieces which had before been printed separately. "An Address to young Persons after Confirmation, 1789," 12mo, which had been annexed to the first of his charges; and (anonymous) "Considerations on the Expediency of revising the Liturgy and Articles of the Church of England," 1790, 8vo. On the 27th of February, 1791, bishop Watson preached, to a crowded congregation, at the church of St. Martin-in-the-Fields, a sermon before the governors of the Royal Humane Society, and again pleaded for the same Society in 1797, in a sermon at St. Bride's, Fleet-street; but neither of these has been printed. His sermon for the Westminster Dispensary (preached in 1785), was published in 1792, with an excellent appendix; as well as "A Charge delivered to the Clergy of his Diocese in June 1791," 4to.—"Two Sermons, preached in the Cathedral Church of Landaff, and a Charge delivered to the Clergy of that Diocese in June 1795," were published together in 1795, 4to. The first of these Sermons is a general argument against Atheists; the second, a more particular discussion of the evidences for Christianity. The purport of the charge is, to recommend theological humility, in opposition to dogmatizing.

In 1796, his lordship's powers in theological controversy were called forth on a most important occasion, though by a very inferior antagonist to Gibbon. Thomas Paine, after having *enlightened* the world in regard to politics, proceeded, in his "Age of Reason," to dispel the clouds in which, he impiously conceived, Christianity had for so many ages enveloped the world. The arguments of this man were abundantly superficial; but his book was likely to produce greater effect than the writings of the most learned infidels. The connexion of his political with his religious opinions tended still farther to increase the danger; for atheism and jacobinism at that time went hand in hand. It was on this occasion that the bishop of Landaff stood forward in defence of Christianity, by publishing his most seasonable and judicious "Apology for the Bible, in a Series of Letters addressed to Thomas Paine," 12mo. His genius was here rendered peculiarly conspicuous, by his adopting the popular manner and style of his antago-

nist; and by thus addressing himself in a particular manner to the comprehensions and ideas of those who were most likely to be misled by the arguments he so very ably confuted. By this he in a great measure contributed to prevent the pernicious effects of "The Age of Reason" among the lower classes of the community, and at the same time led them to suspect and detest the revolutionary and political tenets of the author. The British Critics, speaking of this apology, say, "We hail with much delight the repetition of editions of a book so important to the best of causes, the cause of Christianity, as the present. It is written in an easy and popular style. The author has purposely, and we think wisely, abstained from pouring into it much of that learning which the stores of his mind would readily have supplied. He has contented himself with answering every argument or cavil in the plainest and clearest manner, not bestowing a superfluous word, or citing a superfluous authority for any point whatever."

From the very commencement of the discussions on the slave trade, his lordship always stood forward as a strenuous advocate for its abolition; and though in the earlier years of the eventful contest with France which speedily succeeded, he in general recommended pacific measures, yet before its conclusion he became convinced of the necessity of prosecuting the war with vigour. His lordship's "Address to the People of Great Britain," 1798, 8vo, is evidently the address of a man, who amidst all the differences in matters of less moment, feels honestly for his country in the hour of danger, and wishes to unite all hands and hearts in her defence. Such a tract from so distinguished a character was not likely to pass unnoticed: several replies appeared, among which the most intemperate was that of Gilbert Wakefield. His "Charge delivered to the Clergy of Landaff, is a suitable supplement to the "Address;" and in 1802 appeared another very excellent "Charge to the Clergy of Landaff." In 1803, the bishop published "A Sermon, preached in the Chapel of the London Hospital, on the 8th of April;" a powerful antidote to the mischief produced among the people at large by his old antagonist Paine; of whom he takes occasion thus to speak, contrasting him, as an unbeliever, with sir Isaac Newton as a believer: "I think myself justified in saying, that a thousand such men are, in understanding, but as the dust of the balance, when weighed against New-

ton;" an indubitable truth, most usefully presented to the contemplation of the multitude. In the same year appeared his "Thoughts on the intended Invasion," 8vo. In "The Substance of a Speech intended to have been delivered in the House of Lords, Nov. 22, 1803," which was printed in 1804, bishop Watson warmly entreats the nation to coincide with the measures proposed for the emancipation of the catholics, and also states some proposals for freeing the nation of its public burthens by one patriotic effort.

The bishop published a Sermon preached at St. George, Hanover-square, May 3, 1804, before the Society for the Suppression of Vice; for which, it cannot be denied, he pleads with his usual energy; though it must be admitted, the principles and maxims of the society may not be found so efficacious towards the wished-for reformation, which is levelled at the lower ranks of society, instead of the higher, who are the manifest corrupters of the others, by their example and influence.

"A Charge delivered to the Clergy of the Diocese of Landaff in June 1805," was published in that year; and another in 1808:—"Two Apologies, one for Christianity against Gibbon, and the other for the Bible against Paine, published together with two Sermons and a Charge in Defence of Revealed Religion," in 1806, 8vo:—"A Second Defence of Revealed Religion, in two Sermons; preached in the Chapel-royal, St. James's, 1807."—"Communication to the Board of Agriculture, on Planting and Waste Lands," 1808. His lordship's latest publication was a collection of "Miscellaneous Tracts on Religious, Political, and Agricultural subjects," 1815, 2 vols. 8vo. Some articles by him occur in the Transactions of the Manchester Literary and Philosophical Society, of which he was one of the earliest members. During the last years of his life his lordship employed his leisure upon a history of his own times, after the manner of bishop Burnet's celebrated work; and left directions for its publication after his decease. Such a performance from so eminent a character will, of course, be expected with no ordinary anxiety by the political as well as the literary world, and will throw light on those parts of his own character and conduct which have been the subject of some difference of opinion. In the mean time it may be said of him, that he was an excellent public speaker, both in the pulpit and in the senate; his action graceful, his voice full and harmonious,

and his delivery chaste and correct. As far as his influence extended, he was invariably the patron of merit. As a writer, bishop Watson united the knowledge of a scholar with the liberality of a gentleman, and in the course of a long, active, and conspicuous life, his lordship's demeanour was marked by the characteristics of a very superior mind. His partiality to unlimited toleration in regard to religious opinion called down upon him the applauses of one part of the community, and the censures of the other. He uniformly exerted his endeavours to procure the abolition of the corporation and test-acts. In his private deportment, though somewhat reserved, he was remarkable for the simplicity of his manners, and the equality of his temper; enjoying all the emoluments of his stations, and the fame arising from his writings, in rural retirement, at Calgarth-park, Westmorland, a beautiful sequestered situation on the celebrated Lakes, a retreat which he had not only adorned and improved, but in some measure created, and where he passed much of his time in the indulgence of those deep studies to which his whole life was addicted. His plantations here were very extensive, and in 1789 gained him a premium from the Society for the encouragement of Arts, Manufactures, and Commerce. On the whole, Dr. Watson may justly be pronounced a prelate of distinguished abilities, learning, research, and industry. He had a numerous family, and many distinguished personages were attached to him by the ties of friendship; amongst whom, the late duke of Grafton, to the close of his life, was long one of the most conspicuous.¹

WATSON (ROBERT), an elegant historian, was born at St. Andrew's in Scotland, about 1730. He was the son of an apothecary of that place, who was also a brewer. Having gone through the usual course of languages and philosophy at the school and university of St. Andrew's, and also entered on the study of divinity, a desire of being acquainted with a larger circle of literati, and of improving himself in every branch of knowledge, carried him, first, to the university of Glasgow, and afterwards to that of Edinburgh. The period of theological studies at the universities of Scotland is four years; but during that time young men of ingenious minds find sufficient leisure to carry on and advance the pursuits of general knowledge. Few men studied more constantly than Mr. Watson. It

¹ Gent. Mag. for 1816.

was a rule with him to study eight hours every day; and this law he observed during the whole course of his life. An acquaintance with the polite writers of England, after the union of the two kingdoms, became general in Scotland; and in Watson's younger years, an emulation began to prevail of writing pure and elegant English. Mr. Watson applied himself with great industry to the principles of philosophical or universal grammar; and by a combination of these, with the authority of the best English writers, formed a course of lectures on style or language. He proceeded to the study of rhetoric or eloquence; the principles of which he endeavoured to trace to the nature of the human mind. On these subjects he delivered a course of lectures at Edinburgh, similar to what Dr. Adam Smith had delivered in the same city previous to his removal to Glasgow in 1751. To this he was encouraged by lord Kames, who judged very favourably of his literary taste and acquirements; and the scheme was equally successful in Watson's as in Smith's hands.

At this time he had become a preacher; and a vacancy having happened in one of the churches of St. Andrew's, he offered himself a candidate for that living, but was disappointed, yet he succeeded in what proved more advantageous. Mr. Henry Rymer, who then taught logic at St. Salvador's college, was in a very infirm state of health, and entertaining thoughts of retiring. Mr. Watson purchased, for no great sum of money, what, in familiar phraseology, may be termed the good-will of Mr. Rymer's place; and with the consent of the other masters of St. Salvador's, was appointed professor of logic. He obtained also a patent from the crown, constituting him professor of rhetoric and belles-lettres. The study of logic in St. Andrew's, as in most other places, was at this time confined to syllogisms, modes, and figures. Mr. Watson, whose mind had been opened by conversation, and by reading the writings of the literati who had begun to flourish in the Scotch capital, prepared, and read to his students, a course of metaphysics and logic on the most enlightened plan; in which he analyzed the powers of the mind, and entered deeply into the nature of truth or knowledge. On the death of principal Tullidelph, Dr. Watson, through the interest of the earl of Kinnoul, was appointed his successor, in which station he lived only a few years, dying in 1780. He is chiefly known in the literary world by his

"History of Philip II." a very interesting portion of history, and in which the English, under queen Elizabeth, had a considerable share. He wrote also the history of Philip III. but lived only to complete four books; the last two were written, and the whole published in 4to, 1783 (afterwards reprinted in 2 vols. 8vo), by Dr. William Thomson, at the desire of the guardians of Dr. Watson's children, whom he had by his wife, who was daughter to Mr. Shaw, professor of divinity in St. Mary's-college, St. Andrew's.¹

WATSON (THOMAS), a Roman catholic prelate in the reign of queen Mary, was educated at St. John's-college, Cambridge, of which he was elected fellow, and in 1553 master. In November of the same year the queen gave him the deanery of Durham, vacant by the deprivation of Robert Horne. He had previously to this been for some time chaplain to Gardiner, bishop of Winchester, and was equally hostile to the reformed religion. In April 1554, he was incorporated D. D. at Oxford, and in August 1557, was consecrated bishop of Lincoln. In this see he remained until the accession of queen Elizabeth, when he was deprived on account of denying the queen's supremacy; and remaining inflexible in his adherence to popery, he suffered confinement in or near London until 1580, when he was removed to Wisbech-castle, together with the abbot Feckenham, and several others. He died there Sept. 25, 1582, and was interred in the church-yard of Wisbech. He held several conferences with those of the reformed religion, and particularly was one of those appointed to confer with, or rather sit in judgment on Cranmer, Ridley, and Latimer, previously to their execution at Oxford. For some time he was confined in Grindal's house, and that prelate wished to converse calmly with him on the points in dispute at that time, but he answered that he would not enter into conference with any man. Watson is represented as of a sour and morose temper. Of his works we have heard only of, 1. "Two Sermons before queen Mary, on the real presence and sacrifice of the mass," Lond. 1554, 8vo. 2. "Wholesome and Catholic doctrine concerning the seven Sacraments, in thirty Sermons," *ibid.* 1558, 4to. Dodd mentions as his antagonists or answerers, "A Sermon against Thomas Wat-

¹ *Encyclopædia Britannica*.—Woodhouselee's *Life of Lord Kames*.

son's two Sermons, by which he would prove the real presence," *ibid.* 1569, 4to, by Robert Crowley; and "Questio in Thomam Watsonium Episc. Lincoln. aliosque, super quibusdam articulis de bulla papali contra reginam Eliz." Francfort, 1621.

Bishop Watson has been confounded by Wood, Dodd, and others, with Thomas Watson, the sonnetteer, and they have attributed to the prelate the translation of the "Antigone" of Sophocles, which belongs to the other. Bishop Watson, indeed, who appears to have been at one time a polite scholar, composed a Latin tragedy called "Absolon;" but this he would not allow to be printed because *in locis paribus, anapæstus* was twice or thrice used instead of *iambus*."

Of Watson, the sonnetteer, we have very little personal history. He was a native of London, and educated at Oxford, where he applied all his studies to poetry and romance, in which he obtained an honourable name. An ample account of his various productions, valuable rarities in the poetico-commercial world, may be seen in our authorities. He is supposed to have outlived his namesake, the prelate, and died in 1591 or 1592.¹

WATSON (THOMAS), a nonconformist divine of considerable eminence, was educated at Emmanuel college, Cambridge, where he was remarked to be a very hard student. In 1646, he became rector of St. Stephen's, Walbrook, by the sequestration of his predecessor, and was a preacher of great fame and popularity until the restoration, when he was ejected for nonconformity. In other respects he was a man rather of loyal principles, and besides a vigorous opposition to the measures adopted against the life of Charles I. and a remonstrance to Cromwell against the murder of that sovereign, he was concerned in what was called Love's plot to bring in Charles II. and was for some time imprisoned in the Tower on that account. After his ejection from St. Stephen's, Walbrook, he occasionally preached where he could with safety, until indulgence being granted in 1672, he fitted up the great hall in Crosby House, Bishopsgate-street, which then belonged to sir John Langham, a nonconformist, and preached there several

¹ Ath. Ox. vol. I.—Dodd's Ch. Hist.—Hutchinson's Durham, vol. II. p. 117.—Strype's Grindal, p. 78.—Gent. Mag. vol. LXIII. and LXVIII.—Cens. Lit. vol. I.—Philips's Theatrum, by sir E. Brydges.—Ellis's Specimens.—Bibliographer, vol. IV.—Warren's Hist. of Poetry.

years. At length he retired to Essex, where he died suddenly, as is supposed about 1689 or 1690. The time, either of his birth or death, is nowhere mentioned. He published a variety of small works on practical subjects, particularly "The Art of Divine Contentment," which has gone through several editions; but his greatest work is his "Body of Divinity," 1692, fol. consisting of a series of sermons on the Assembly's Catechism, reprinted a few years ago in 2 vols. 8vo.¹

WATSON (Sir WILLIAM), eminent for his skill in botany and electricity, was born in 1715, in St. John's-street, near Smithfield, where his father was a reputable tradesman. He was educated at Merchant Taylors' school, and in 1730 was apprenticed to Mr. Richardson, an apothecary. In his youth he had a strong propensity to the study of natural history, and particularly to that of plants. This led him to make frequent excursions in a morning, several miles from London; so that he became early well acquainted with the indigenous plants of the environs of London; and, during his apprenticeship, he gained the honorary premium given annually by the apothecaries company to such young men as exhibit a superiority in the knowledge of plants. In 1738 Mr. Watson married, and set up in business for himself. His skill and diligence in his profession soon distinguished him among his acquaintance, as did his taste for natural history and his general knowledge of philosophical subjects among the members of the royal society, into which learned body he was elected in 1741; his first two communications being printed in the 41st volume of the Philosophical Transactions.

Soon after his admission he distinguished himself as a botanist, and communicated some ingenious papers to the society, which are printed in their Transactions, particularly "Critical remarks on the Rev. Mr. Pickering's paper concerning the Seeds of Mushrooms," which that gentleman considered as a new discovery, whereas Mr. Watson shewed that they had been demonstrated several years prior to that period by M. Micheli, in his "*Nova plantarum genera*," printed at Florence in 1729. But that which attracted the attention of foreign botanists mostly, was his description of a rare and elegant species of fungus, called

¹ Calamy.—Wilson's Hist. of Dissenting Churches.—Col.'s MS. Athenæ Cantab. in Brit. Mus.

from its form *geaster*. This was written in Latin, and accompanied with an engraving.

In 1748 Mr. Watson had an opportunity of showing attention to M. Kalm, during his abode in England, which was from February till August, when he embarked for America. He introduced him to the curious gardens, and accompanied him in several botanical excursions in the environs of London. This eminent pupil of Linnæus, who was a Swedish divine, on his return home, became professor of œconomy at Abo, where he died Nov. 16, 1779. (See KALM.) The same civilities were manifested by Dr. Watson to the eminent Dr. Pallas, of Petersburg, during his abode in England, which was from July 1761 to April 1762.

In 1749, in company with Dr. Mitchell, Mr. Watson examined the remains of the garden formerly belonging to the Tradescants. They found the arbutus, and the cypressus Americana, with other exotics, in a vigorous state, after having sustained the winters of this climate for one hundred and twenty years. This situation had also afforded a proof, not often exemplified, of the large size to which the common buckthorn will grow. They found one about twenty feet high, and near a foot in diameter. In 1751 were laid before the public some very curious and interesting particulars relating to the sexes of plants, which tended to confirm the truth of that doctrine in a remarkable manner. These were occasioned by a letter from Mr. Mylins, of Berlin, informing Mr. Watson that a tree of the *palma major foliis flabelliformibus*, which, although it had borne fruit for thirty years past, had never brought any to perfection until the flowers of a male tree, brought from Leipsic, twenty German miles distant, had been suspended over its branches. After this operation, the tree yielded the first year above one hundred, and the second, upon repeating the experiment, above two thousand ripe fruit; from which eleven young palm-trees had been propagated.

Mr. Watson paid the same tribute, in 1751, to the memory of Dr. Henry Compton, bishop of London, the friend and patron of Mr. Ray, as he had done to that of the Tradescants; and gives a list of thirty-three exotic trees, which were then remaining in the garden at Fulham. From this catalogue may be inferred, not only the original splendour of the garden, and the zeal and taste the bishop shewed in the cultivation of such numerous curiosities, but

the facility with which trees of very different latitudes may become naturalized in England.

In the 45th volume of the Philosophical Transactions, we find "an account of the cinnamon-tree;" occasioned by a large specimen, equal in size to a walking cane, sent over by Mr. Robins to Dr. Leatherland, and which was exhibited to the inspection of the royal society. From this account we learn that three cinnamon trees, which were intended to have been sent to Jamaica, were growing in the garden of Hampton Court in the reign of king William.

Mr. Watson, about this time, was the first, his biographer apprehends, who communicated to the English reader an account of a revolution which was about to take place among the learned, in botany and zoology, respecting the removal of a large body of marine productions, which had heretofore been ranked among vegetables; but which were now proved to be of animal origin, and stand under the name of zoophytes, in the present system of nature. It may be easily seen that this respects the corals, corallines, escharæ, madrepores, sponges, &c.; and although even Gesner, Imperatus, and Rumphius, had some obscure ideas relating to the dubious structure of this class, yet the full discovery that these substances were the fabrications of polypes, was owing to M. Pcyssonnel, physician at Guadaloupe. This gentleman had imbibed this opinion first in 1723, at Marseilles, and confirmed it in 1725, on the coast of Barbary. While at Guadaloupe he wrote a volume of 400 pages in 4to, in proof of this subject, which he transmitted in manuscript to the royal society of London. It was afterwards translated, analyzed, and abridged in 1752 by Mr. Watson, and published in vol. XLVII. of the Philosophical Transactions, at a time when the learned were wavering in their opinions on this matter.

Omitting the very minute account which Dr. Pulteney has given of every botanical communication made by Mr. Watson, we may observe that his talents rendered him a welcome visitor to sir Hans Sloane, who had retired to Chelsea in 1740. In fact, he enjoyed no small share of the favour and esteem of that veteran in science, and was honoured so far, as to be nominated one of the trustees of the British Museum by sir Hans himself. After its establishment in Montague house, Mr. Watson was very assiduous, not only in the internal arrangement of subjects, but also in procuring the garden to be furnished with plants, inse-

much that, in the first year of its establishment, in 1756, it contained no fewer than 600 species, all in a flourishing state.

Nothing however contributed so much to extend Mr. Watson's fame as his discoveries in electricity. He took up this subject about 1744, and made several important discoveries in it. At this time it was no small advancement in the progress of electricity, to be able to fire spirit of wine. He was the first in England who effected this, and he performed it, both by the *direct* and the *repulsive* power of electricity. He afterwards fired inflammable matter, gunpowder, and inflammable oils, by the same means. He also instituted several other experiments, which helped to enlarge the power of the electrician ; but the most important of his discoveries was, the proving that the electric power was not created by the globe or tube, but only collected by it. Dr. Franklin and Mr. Wilson were alike fortunate about the same time. It is easy to see the extreme utility of this discovery in conducting all subsequent experiments. It soon led to what he called "the circulation of the electric matter."

Besides these valuable discoveries, the historian of electricity informs us that Mr. Watson first observed the different colour of the spark, as drawn from different bodies ; that electricity suffered no refraction in passing through glass ; that the power of electricity was not affected by the presence or absence of fire, since the sparks were equally strong from a freezing mixture, as from red-hot iron ; that flame and smoke were conductors of electricity ; and that the stroke was, as the points of contact of the non-electrics on the outside of the glass. This investigation led to the coating of phials, in order to increase the power of accumulation ; and qualified him eminently to be the principal actor in those famous experiments, which were made on the Thames, and at Shooter's Hill, in 1747 and 1748 ; in one of which the electrical circuit was extended four miles, in order to prove the velocity of electricity ; the result of which convinced the attendants that it was instantaneous.

It ought also to be remembered, that Mr. Watson conducted some other experiments, with so much sagacity and address, relating to the impracticability of transmitting odours, and the power of purgatives, through glass ; and those relating to the exhibition of what was called the

“glory round the head,” or the “beatification,” boasted to have been done by some philosophers on the continent ; that he procured, at length, an acknowledgment from Mr. Bose, of what he called “an embellishment,” in conducting the experiments ; a procedure totally incompatible with the true spirit of a philosopher !

Mr. Watson’s first papers on the subject of electricity were addressed, in three letters, to Martin Folkes, esq. president of the royal society, dated in March, April, and October, 1745, and were published in the Philosophical Transactions, under the title of “Experiments and observations tending to illustrate the nature and properties of electricity.” These were followed in the beginning of the next year (1746) by “Farther Experiments, &c. ;” and these by “A sequel to the Experiments,” &c. These tracts were collected, and separately published in octavo, and reached to a third or fourth edition. They were of so interesting a nature that they gave him the lead, as it were, in this branch of philosophy ; and were not only the means of raising him to a high degree of estimation at home, but of extending his fame throughout all Europe. His house became the resort of the most ingenious and illustrious experimental philosophers that England could boast. Several of the nobility attended on these occasions ; and his present majesty George III. when prince of Wales, honoured him with his presence. In fact there needs no greater confirmation of his merit, at that early time, as an electrician, than the public testimony conferred upon him by the royal society, which, in 1745, presented him with sir Godfrey Copley’s medal, for his discoveries in electricity.

After this mark of distinction, Mr. Watson continued to prosecute electrical studies and experiments, and to write on the subject for many years. In 1772 he was appointed by the royal society to examine into the state of the powder magazines at Purfleet, and with the hon. Mr. Cavendish, Dr. Franklin, and Mr. Robertson, fixed on pointed conductors as preferable to blunt ones ; and again, was of the committee in 1778, after the experiments of Mr. Wilson in the Pantheon.

Those who were acquainted with the extent of Mr. Watson’s knowledge in the practice of physic, in natural history, and experimental philosophy, were not surprised to see him rise into the higher rank of his profession. This

event took place in 1757, previous to which he had been chosen a member of the royal academy of Madrid, and he was created doctor of physic by the university of Halle. The same honour was conferred upon him by that of Wittenberg about the same time, soon after which he was disfranchised from the company of apothecaries. In 1759 he became a licentiate in the college of physicians. This alteration in his circumstances, hazardous as it might be considered by some, occasioned no diminution in his emoluments, but far the contrary. He had before this time removed from Aldersgate-street to Lincoln's-inn-fields, where he lived the remainder of his days: and now he found himself at greater liberty to pursue his studies, and carry on at more leisure the extensive literary connexion in which he was engaged both at home and abroad. In Oct. 1762 he was chosen one of the physicians to the Foundling Hospital, which office he held during the remainder of his life.

In 1768 Dr. Watson published "An account of a series of Experiments, instituted with a view of ascertaining the most successful method of inoculating the Small-pox," 8vo. These experiments were designed to prove whether there was any specific virtue in preparing medicines; whether the disease was more favourable when the matter was taken from the natural or the artificial pock; and whether the crude lymph, or the highly concocted matter, produced different effects. The result was, what succeeding and ample experience confirmed, that after due abstinence from animal food, and heating liquors, it is of small importance what kind of variolous matter is used; and that no preparatory specifics are to be regarded. Dr. Watson also published various papers in "The London Medical Observations," and other similar works, of which it is unnecessary to give a detailed account, as they are well known to medical practitioners.

As Dr. Watson lived in intimacy with the most illustrious and learned fellows of the royal society, so he was himself one of its most active members, and ever zealous in promoting the ends of that institution. For many years he was a frequent member of the council; and, during the presidency of sir John Pringle, was elected one of the vice-presidents; which honourable office he continued to fill to the end of his days. He was a most constant attendant on the public meetings of the society; and on the pri-

vate associations of its members, especially on that formerly held every Thursday, at the Mitre in Fleet-street, and afterwards at the Crown and Anchor tavern in the Strand. In 1784, Dr. Watson was chosen a fellow of the Royal-college of Physicians; and made one of the elects; and, in 1786, he had the honour of knighthood conferred upon him; being one of the body deputed by the college to congratulate his majesty on his escape from assassination.

In general sir William Watson enjoyed a firm state of health. It was sometimes interrupted by fits of the gout; but these seldom confined him long to the house. In 1786, the decline of his health was very visible to his friends, and his strength was greatly diminished, together with much of that vivacity which so strongly marked his character. He died May 10, 1787.

Sir William Watson had a natural activity both of mind and body that never allowed him to be indolent in the slightest degree. He was a most exact œconomist of his time, and throughout life a very early riser, being up usually in summer at six o'clock, and frequently sooner; thus securing to himself daily two or three uninterrupted hours for study. In his younger days, these early hours were frequently given up to the purposes of simpling; but, in riper years, they were devoted to study. He read much and carefully; and his ardent and unremitting desire to be acquainted with the progress of all those sciences which were his objects, joined to a vigorous and retentive memory, enabled him to treasure up a vast stock of knowledge. What he thus acquired he freely dispensed. His mode of conveying information was clear, forcible, and energetic. His attention, however, was by no means confined to the subjects of his own profession, or those of philosophy at large. He was a careful observer of men, and of the manners of the age; and the extraordinary endowment of his memory had furnished him with a great variety of interesting and entertaining anecdotes concerning the characters and circumstances of his time. On all subjects, his liberal and communicative disposition, and his courteous behaviour, encouraged inquiry; and those who sought for information from him, seldom departed without it. In his epistolary correspondence he was copious and precise; and such as enjoyed the privilege and pleasure of it experienced in his punctuality another qualification which greatly enhan-

ced its value. It appears by the character his biographer has given of him, of which the preceding is a part, that he was not less estimable in private than in public life.¹

WATT, (JOACHIM.) See VADIANUS.

WATTEAU (ANTHONY), a French painter, was born at Valenciennes in 1684, of mean parents, who were ill able to cultivate his genius as it deserved. He was placed at first under an ordinary master in the country; but his ambition led him to Paris, where he was employed in the theatre by a scene painter. Here his genius began to distinguish itself, and aspired to a prize in the academy, which he gained. He found means afterwards to obtain the king's pension, which enabled him to see Rome, on which his heart had long been set. Here he was much taken notice of; as he was afterwards in England, where he spent a full year. His health declining, he returned into his own country with a view to establish it; but the experiment failed, and he died in the flower of his age in 1721, a martyr, as is commonly supposed, to industry. Watteau was a painter of great merit, considering his age and disadvantages. Every thing he gained was from himself. He had not only his own talents to form; but he had bad habits, contracted from bad masters, to overcome. In spite of all his difficulties, he became a very eminent painter; and his works are thought worthy of a place in the most curious cabinets. Vandyck and Rubens were the masters he copied after his studies became liberal. He painted chiefly conversation-pieces, in which the airs of his heads are much admired. It is thought he would have excelled in history if he had studied it. He left behind him a great number of drawings; some of which are done in red, others in black, chalk; and many there are in which both are mixed.

Lord Orford, who has included Watteau among his painters, allows that England has but very slight pretensions to him, he having come hither only to consult Dr. Mead, for whom he painted two pictures, that were sold in the doctor's collection. He objects to Watteau, and it is a very serious objection, that in his landscapes, he did not copy his trees from nature, but from those of the Tuilleries and villas near Paris, where they are trimmed into fantastical shapes.²

¹ Pulteney's Sketches.—Thomson's Hist. of the Royal Society.

² Pilkington.—Argenville, vol. IV.—Walpole's Anecdotes.

WATTS (ISAAC), a very celebrated dissenter, was born at Southampton, July 17, 1674. His father was the master of a boarding-school in that town, of very considerable reputation. He was a sufferer for non-conformity in the time of Charles II. and when at one time in prison, his wife, it is said, was seen sitting on a stone, near the prison-door, suckling her son Isaac.

This son, the eldest of nine children, was a remarkable instance of early attention to books. He began to learn Latin at the age of four, probably at home, and was afterwards taught Latin, Greek, and Hebrew, by the Rev. John Pinhorne, master of the free-school at Southampton, rector of All-Saints in the same place, prebendary of Leckford, and vicar of Eling in the New Forest. To this gentleman Mr. Watts afterwards inscribed an elegant Latin ode, which is inserted among his "Lyric Poems." The proficiency he made at this school induced some persons of property to raise a sum sufficient to maintain him at one of the universities; but his determination was soon fixed to remain among the dissenters, with whom his ancestors had long been connected. In 1690, he went to an academy superintended by the Rev. Thomas Rowe, where he had for his companions Hughes the poet, and Horte, afterwards archbishop of Tuam, Mr. Samuel Say, afterwards an eminent preacher among the dissenters, and other persons of literary eminence. It is well known that Dr. Watts strove to wean Hughes from his attachment to the stage. In 1693, he joined the congregation which was under the care of Mr. Rowe, as a communicant.

His application at this academy was very intense, and perhaps few young men have laid in a larger stock of various knowledge. The late Dr. Gibbons was in possession of a large volume in his hand-writing, containing twenty-two Latin dissertations upon curious and important subjects, which were evidently written when at this academy, and, says Dr. Johnson, "shew a degree of knowledge, both philosophical and theological, such as very few attain by a much longer course of study." His leisure hours seem to have been very early occupied in poetical efforts. He was, as he hints in his miscellanies, a maker of verses from fifteen to fifty, and in his youth he appears to have paid attention to Latin poetry. His verses to his brother, in the *glyconick* measure, written when he was seventeen, are remarkably easy and elegant. Some of his other odes,

says Dr. Johnson, are deformed by the Pindaric folly then prevailing, and are written with such neglect of all metrical rules, as is without example among the ancients; but his diction, though perhaps not always exactly pure, has such copiousness and splendour, as shows that he was but a very little distance from excellence. The same biographer informs us, that "his method of study was, to impress the contents of his books upon his memory by abridging them, and by interleaving them to amplify one system with supplements from another." To this Mr. Palmer adds, that it was his custom to make remarks in the margin of his books, and in the blank leaves, to write an account of what was most distinguishing in them, to insert his opinion of the whole, to state his objections to what he thought exceptionable, and to illustrate and confirm what appeared to him just and important.

At the age of twenty he left the academy, and spent two years in study and devotion at the house of his father, who treated him with great tenderness; and had the happiness indulged to few parents, of living to see his son eminent for literature, and venerable for piety.

At the end of this time, he was invited by sir John Harropp, to reside in his family, at Stoke Newington, near London, as tutor to his son. Here he remained about four or five years, and on his birth-day that completed his twenty-fourth year, in 1698, preached his first sermon, and was chosen assistant to Dr. Chauncy, minister of the congregation in Mark-lane. About three years after, he was appointed to succeed Dr. Chauncy; but had scarce entered on this charge when he was so interrupted by illness, as to render an assistant necessary; and after an interval of health he was again seized by a fever which left a weakness that never wholly abated, and, in a great measure checked the usefulness of his public labours.

While in this afflicting situation, he was received into the house of sir Thomas Abney, of Newington, knight, and alderman of London, where he was entertained with the utmost tenderness, friendship, and liberality, for the space of thirty-six years. Sir Thomas died about eight years after Dr. Watts became an inmate in his family: but he continued with lady Abney, and her daughters, to the end of his life. Lady Abney died about a year after him; and the last of the family, Mrs. Elizabeth Abney, in 1782.

“A coalition like this,” says Dr. Johnson, “a state in which the notions of patronage and dependence were overpowered by the perception of reciprocal benefits, deserves a particular memorial; and I will not withhold from the reader Dr. Gibbons’s representation, to which regard is to be paid, as to the narrative of one who writes what he knows, and what is known likewise to multitudes besides.”

• The passage thus elegantly alluded to is as follows: “Our next observation shall be made upon that remarkably kind providence which brought the doctor into sir Thomas Abney’s family, and continued him there till his death, a period of no less than thirty-six years. In the midst of his sacred labours for the glory of God, and good of his generation, he is seized with a most violent and threatening fever, which leaves him oppressed with great weakness, and puts a stop at least to his public services for four years. In this distressing season, doubly so to his active and pious spirit, he is invited to sir Thomas Abney’s family, nor ever removes from it till he had finished his days. Here he enjoyed the uninterrupted demonstrations of the truest friendship. Here, without any care of his own, he had every thing which could contribute to the enjoyment of life, and favour the unwearied pursuits of his studies. Here he dwelt in a family, which for piety, order, harmony, and every virtue, was an house of God. Here he had the privilege of a country recess, the fragrant bower, the spreading lawn, the flowery garden, and other advantages, to sooth his mind and aid his restoration to health; to yield him, whenever he chose them, most grateful intervals from his laborious studies, and enable him to return to them with redoubled vigour and delight. Had it not been for this most happy event, he might, as to outward view, have feebly, it may be painfully, dragged on through many more years of languor, and inability for public service, and even for profitable study, or perhaps might have sunk into his grave under the overwhelming load of infirmities in the midst of his days; and thus the church and world would have been deprived of those many excellent sermons and works, which he drew up and published during his long residence in this family. In a few years after his coming thither, sir Thomas Abney dies: but his amiable consort survives, who shews the doctor the same respect and friendship as before, and most happily for him, and great numbers besides, for, as her riches were great, her generosity

and munificence were in full proportion : her thread of life was drawn out to a great age, even beyond that of the doctor's; and thus this excellent man, through her kindness, and that of her daughter, the present (1780) Mrs. Elizabeth Abney, who in a like degree esteemed and honoured him, enjoyed all the benefits and felicities he experienced at his first entrance into this family, till his days were numbered and finished, and, like a shock of corn in its season, he ascended into the regions of perfect and immortal life and joy."

In this retreat, he wrote the whole or nearly the whole of those works which have immortalized his name as a divine, poet, and philosopher. He occasionally preached, and in the pulpit, says Dr. Johnson, though his low stature, which very little exceeded five feet, graced him with no advantages of appearance, yet the gravity and propriety of his utterance made his discourses very efficacious. Such was his flow of thoughts, and such his promptitude of language, that in the latter part of his life he did not precompose his cursory sermons; but having adjusted the heads, and sketched out some particulars, trusted for success to his extemporary powers.

He continued many years to study and to preach, and to do good by his instruction and example, till at last the infirmities of age disabled him from the more laborious part of his ministerial functions, and being no longer capable of public duty, he offered to remit the salary appendant to it, but his congregation would not accept the resignation. His income did not exceed one hundred pounds, of which he allowed one third to the poor.

His death was distinguished by steady faith and composure, and deprived the world of his useful labours and example, Nov. 25, 1748, in the seventy-fifth year of his age. He expired in that house where his life had been prolonged and made comfortable by a long continuance of kind and tender attentions, of which there are few examples.

Dr. Johnson's character of him, in that admirable life he wrote for the English poets, may be received with confidence. Few men have left such purity of character, or such monuments of laborious piety. He has provided instruction for all ages, from those who are lisping their first lessons, to the enlightened readers of Malbranche and Locke; he has left neither corporeal nor spiritual nature unexamined; he has taught the art of reasoning, and the

science of the stars. His character, therefore, must be formed from the multiplicity and diversity of his attainments, rather than from any single performance, for it would not be safe to claim for him the highest rank in any single denomination of literary dignity; yet perhaps there was nothing in which he would not have excelled, if he had not divided his powers to different pursuits.

His entire works have been published in six volumes quarto, and more recently in octavo; but some pieces published under the title of his "Posthumous works," are considered as spurious, with the exception of his letters to his friends, which probably are genuine. Of his philosophical compositions, those most likely to perpetuate his name, are his "Logic," and "Improvement of the Mind." In point of popularity, his "Psalms and Hymns" far exceed all publications of the last century, and it is said that for many years past, *communibus annis*, nearly fifty thousand copies have been printed of these in Great Britain, Ireland, and America.

Of late years a very important part of Dr. Watts's character has been called in question. It has been confidently asserted by some anti-trinitarians, that before his death he was come over to their party, and that he left some papers behind him, containing a recantation of his former sentiments, which his executors thought it most prudent to suppress. But against this charge he has been defended by the late rev. Samuel Palmer of Hackney, who published, in 1785, "The Life of Dr. Watts," &c. with, among other additions, "An authentic account of his last sentiments on the 'Trinity.'" In this account Mr. Palmer endeavours to demonstrate that Dr. Watts never gave up the orthodox faith in the doctrine of the Trinity, but that he had somewhat altered his judgment with respect to the manner of expressing and maintaining it. Upon a careful perusal of the whole, we are inclined to think that Mr. Palmer has not removed all the difficulties attending the question; although on the other hand he has ably and fully vindicated Dr. Watts from the last evidence to be produced from his own pen; and all that remains to affect the character of the doctor rests on an anonymous accusation in a literary journal, (Month. Rev. vol. LXVI. p. 170,) the author of which we suspect to be Dr. Kippis, who is no longer to be called upon for the proofs of his assertion. With respect to the reports propagated by some Arian and

Socinian writers, that the author revised his Hymns and Psalms, a little before his death, in order to render them, as they say, "wholly unexceptionable to every Christian professor," they are generally discredited. Yet in reliance on this report, editions have been published, in which his sentiments have been mutilated, with no sparing hand, to accommodate them to Socinian principles.¹

WATTS (WILLIAM), a learned sufferer during the usurpation, was born near Lynn in Norfolk, about the end of the sixteenth century, and was educated at Caius college, Cambridge, where he took his degree of A. B. in 1610, and that of A. M. in 1614, in which last he was incorporated at Oxford in 1618. After leaving college, he travelled abroad and became master of various languages. On his return he was made chaplain in ordinary to king Charles I. In 1639 he took his degree of D. D. at Oxford, and had the living of St. Alban's, Wood-street, but the time of his admission does not appear. He was afterwards chaplain under the earl of Arundel, general of the forces in the Scotch expedition in 1639, and prebendary of Wells. About 1642, his living in London was sequestered, his wife and family turned out of doors, and himself compelled to fly. Some small pittance is said to have been afterwards given to his family out of the sale of his goods. He now joined the king, who appointed him to attend as chaplain upon prince Rupert, and he was present with his highness in all his engagements. He also served under the prince on board of ship, and was with him when he was blocked up in the harbour at Kingsale in Ireland. While here, Dr. Watts was "taken with a distemper which no physic could cure," and of which he died in 1649. Dr. Watts is often mentioned by Vossius, as one of the most learned men of his time. He had a principal hand in Spelman's Glossary, and was the editor of Matthew Paris, a fine edition printed at London in 1640, fol. In the preface he acknowledges his obligations to sir Henry Spelman. He also published in 1631, a translation of "St. Augustine's Confessions," with marginal notes, &c. 12mo. Wood mentions some other treatises from his pen, but it seems doubtful if they were printed. Wood adds that he published, before the civil wars of England began, "several numbers of news-

¹ Life by Gibbons—by Dr. Johnson—and by Mr. Palmer.—Wilson's Hist. of Dissenting Churches.

books," which appear to be the newspapers called "The German Intelligencer," 1630, and the "Swedish Intelligencer," 1631; but he was educated for other and more important labours, had the unhappy circumstances of the times permitted him the quiet use and enjoyment of his time and talents. ¹

WAYNFLETE (WILLIAM OF), the illustrious founder of Magdalen college, Oxford, was the eldest son of Richard Patten, or Barbour, of Waynflete in Lincolnshire, by Margery, daughter of sir William Brereton, knight; and had for his brother John Patten, dean of Chichester, but the precise time of his birth is no where ascertained. According to the custom of his day, he took the surname of Waynflete from his native place. He was educated at Winchester school, and studied afterwards at Oxford, but in what college is uncertain. The historian of Winchester is inclined to prefer New college, which is most consistent with the progress of education at Wykeham's school. Wood acknowledges that although his name does not occur among the fellows of New college, nor among those of Merton, where Holinshed places him, unless he was a chaplain or postmaster, yet "the general vogue is for the college of William of Wykeham." Wherever he studied, his proficiency in the literature of the times, and in philosophy and divinity, in which last he took the degree of bachelor, is said to have been great, and the fame he acquired as school-master at Winchester, with the classical library he formed, is a proof that he surpassed in such learning as was then attainable.

Of his preferments * in the church, we have no account that is not liable to suspicion. Wood says that he was rector of Wraxall in 1433, which is barely possible, although at this time he was master of Winchester school; and that he was rector of Chedsey in 1469, which is highly improbable, because he had then been twenty years bishop of Winchester. It is, however, more clearly ascertained

* Dr. Chandler has recovered some particulars which are more authentic than what Wood furnished. It appears by these that in 1420, April 21, he occurs as an unbenedicted acolyte, under the name of William Barbor: in 1420, Jan. 21, William Barbor be-

came a subdeacon by the style of William Waynflete of Spalding: March 18, of the same year, he was ordained deacon, and in 1426, Jan. 21st, presbyter, on the title of the house of Spalding.

¹ Ath. Ox. vol. I. new edit.—Walker's Sufferings.—Lloyd's Memoirs.—Chalmers Life of Ruddiman, p. 112.

that about 1429 he was appointed head master of Winchester school, where he displayed great abilities as a teacher. In 1438, he was master of St. Mary Magdalen hospital near Winchester, which is supposed to have suggested to him the name and patroness of his foundation at Oxford.

In 1440, when Henry VI. visited Winchester for the purpose of inspecting the discipline, constitution, and progress of Wykeham's-school, on the model of which he had begun to found one at Eton, he procured the consent of Waynflète to remove thither, with thirty-five of his scholars and five fellows, whose education our founder superintended until December 21, 1442, when he was appointed provost of that celebrated seminary. On the death of cardinal Beaufort in 1447, he was advanced to the see of Winchester, which he held for the long space of thirty-nine years, during which he amply justified the recommendation of the king, being distinguished "for piety, learning, and prudence." His highness honoured with his presence the ceremony of his enthronement.

His acknowledged talents and political sagacity procured him the unreserved confidence of his royal master, who appears to have treated him with condescending familiarity, employed him in some affairs of critical importance, and received throughout the whole of his turbulent reign abundant proofs of his invariable loyalty and attachment. In 1450, when the rebellion of Jack Cade burst forth, Waynflète, who had retired to the nunnery of Holywell, was sent for by the king to Canterbury, and advised the issuing a proclamation offering pardon to all concerned in the rebellion, except Cade himself; in consequence of which the rebels dispersed, and left their leader to his fate. Soon after, when Richard, duke of York, took up arms, the king sent our prelate, with the bishop of Ely, to inquire his reasons for so alarming a step. The duke replied, that his only view was to remove evil counsellors from his highness, and particularly the duke of Somerset. Waynflète and his colleague having made this report, the king ordered the duke of Somerset to be imprisoned, and received the duke of York with kindness, who on his part took a solemn oath of future allegiance and fidelity; which, however, he violated at the battle of Northampton in 1460. In October 1453, Waynflète baptised the young prince of Wales by the name of Edward, afterwards Edward IV.

In October 1456, he was appointed lord high chancellor in the room of Bouchier, archbishop of Canterbury; and the following year he sat in judgment with the archbishop and other prelates, upon Dr. Reginald Pecocke, bishop of Chichester, who had advanced some doctrines contrary to the prevailing religious opinions. On this occasion the court was unanimous in enjoining Pecocke to a solemn recantation, and confinement to his house; his writings also were ordered to be burnt; but the archbishop, according to Mr. Lewis's account, took a far more active share in this business than the chancellor.

Waynflete resigned the office of chancellor in the month of July. 1460, about which time he accompanied the king to Northampton, and was with him a few days before the fatal battle near that place, in which the royal army was defeated. Waynflete's attachment to Henry's cause had been uniform and decided, yet his high character and talents appear to have protected him. Edward IV. treated him not only with respect, but with some degree of magnanimity, as he twice issued a special pardon in his favour, and condescended to visit his newly-founded college at Oxford, a favour which to Waynflete, embarked in a work which required royal patronage, must have been highly gratifying. The remainder of his life appears to have been free from political interference or danger, and he lived to see the quiet union of the houses of York and Lancaster, in the marriage of Henry VII. with Elizabeth of York. Besides his other preferments, he is said to have been chancellor of the university of Oxford; but his name nowhere occurs in Wood's copious and accurate account of the persons who filled that office.

He died of a short but violent illness in the afternoon of Aug. 11, 1486, and was interred, with great funeral pomp, in Winchester cathedral, in a magnificent sepulchral chapel, which is kept in the finest preservation by the society of Magdalen-college. In his will he bequeathed legacies to all his servants, to all the religious of both sexes in Winchester, to all the clergy in that city, and to every fellow and scholar in Wykeham's two colleges and his own.

His biographers have celebrated his piety, temper, and humanity. Besides the foundation of Magdalen-college, of which an ample detail is given in our authorities, he established a free-school in his native town, and was a benefactor to Eton college, Winchester cathedral, and other

places. In these labours, while his munificent spirit induced him to hire the ablest artists, he displayed himself very considerable talents as an architect. Leland was informed that the greatest part of the buildings of Eton college were raised under his direction, and at his expence. In 1478 we find him overseer of the buildings at Windsor, an office formerly held by his great predecessor Wykeham, and it was from that place he sent workmen to complete the Divinity-school of Oxford.¹

WEAVER. See WEEVER.

WEBB (PHILIP CARTERET), a distinguished antiquary, born in 1700, was regularly bred to the profession of the law: and was admitted an attorney before Mr. Justice Price, June 20, 1724: he lived then in the Old Jewry, but afterwards removed to Budge-row, and thence to Great Queen-street, Lincoln's-Inn fields. He was peculiarly learned in the records of this kingdom, and particularly able as a parliamentary and constitutional lawyer. In 1747, he published "Observations on the Course of Proceedings in the Admiralty-courts," 8vo. In 1751 he assisted materially in obtaining the charter of incorporation for the Society of Antiquaries, remitting in that business the customary fees which were due to him as a solicitor; and on many other occasions proved himself a very useful member of that learned body. Purchasing a house and estate at Busbridge, Surrey, where he resided in the summer, it gave him an influence in the borough of Haslemere, for which he was chosen member in 1754, and again in 1761. He became, under the patronage of lord chancellor Hardwicke, secretary of bankrupts in the Court of Chancery, and was appointed one of the joint solicitors of the treasury in 1756. In July 1758, he obtained a silver medal from the Society of Arts for having planted a large quantity of acorns for timber. In 1760 he had the honour of presenting the famous Heracleian table to the king of Spain, by the hands of the Neapolitan minister, from whom he received in return (in November that year) a diamond-ring, worth 300*l*. In April 1763, the period of Mr. Wilkes's being apprehended for writing "The North Briton," No. 45, Mr. Webb became officially a principal actor in that memorable prosecution, but did not altogether approve of

¹ Chandler's *Life of Waynflete*.—Wood's *Colleges and Halls*.—Chalmers's *Hist. of Oxford*.

the severity with which it was carried on ; and printed, on that occasion, "A Collection of Records about General Warrants;" and also "Observations upon discharging Mr. Wilkes from the Tower." He held the office of solicitor to the Treasury till June 1765, and continued secretary of bankrupts till lord Northington quitted the seals in 1766. He died at Busbridge, June 23, 1770, aged seventy; and his library (including that of John Godfrey *, esq. which he had purchased entire) was sold, with his MSS. on vellum, Feb. 25, and the sixteen following days, 1771. A little before his death he sold to the House of Peers thirty MS volumes of the rolls of parliament. His MSS. on paper were sold, by his widow and executrix, to the late marquis of Lansdowne, and are now in the British Museum. The coins and medals were sold by auction the same year, three days sale; in which were all the coins and medals found in his collection at the time of his decease; but he had disposed of the most valuable part to different persons. The series of large brass had been picked by a nobleman. The noble series of Roman gold (among which were Pompey, Lepidus, &c.) and the collection of Greek kings and towns, had been sold to Mr. Duane, and afterwards formed part of the valuable museum collected by the late Dr. Hunter. The ancient marble busts, bronzes, Roman earthen-ware, gems, seals, &c. of which there were 96 lots, were sold in the above year. On the death of the late Mrs. Webb, the remainder of the curiosities was sold by Mr. Langford. Mr. Webb's publications were, 1. "A Letter to the Rev. Mr. William Warburton, M. A. occasioned by some passages in his book, entitled 'The Divine Legislation of Moses demonstrated.' By a gentleman of Lincoln's Inn," 1742, 8vo. 2. "Remarks on the Pretender's Declaration and Commission," 1745, 8vo. 3. "Remarks on the Pretender's eldest Son's second Declaration, dated the 10th of October 1745, by the author of the Remarks on his first Declaration," 1745, 8vo. Of these

* Son of Benjamin Godfrey, esq. of Norton-court, near Faversham in Kent, whom he succeeded in that estate. He was very corpulent, through indolence or inactivity, and a great epicure, which shortened his life about 1741. Mr. Godfrey (who was related to sir Edmundbury) was a person of learning, and had a good collection

of antiquities; and also of coins and medals, which, after his death, were sold by auction. His library (containing 1200 valuable volumes) was bought for about 100*l*. by T. Osborne, who sold the whole again to Mr. Webb before it was unpacked. Of Mr. John Godfrey and his lady, good portraits are in the possession of Mr. Nichols.

"Remarks" a second edition was published the same year.

4. "*Excerpta ex Instrumentis publicis de Judæis*," consisting of seven pages small 4to.
5. "Short, but true, State of facts relative to the Jew-Bill, submitted to the consideration of the Public," three pages small 4to.
6. "Five plates of Records relating to the Jews, engraven at the expence of Philip Carteret Webb, esq."
7. "The Question whether a Jew born within the British dominions was, before the making the late Act of Parliament, a Person capable by Law to purchase and hold Lands to him and his heirs, fairly stated and considered. To which is annexed an Appendix, containing copies of public records relating to the Jews, and to the plates of Records, by a gentleman of Lincoln's Inn," 1753, 4to. Printed for Roberts, price 2s. 6d.
- "A Reply" to this, in the same size and at the same price, written, as it is supposed, by Mr. Grove, author of the *Life of cardinal Wolsey*, was printed for Robinson, Woodyer, and Swan.
8. "A short Account of some particulars concerning Domesday-Book, with a view to promote its being published," 1756, 4to.
9. "A short Account of Danegeld, with some farther particulars relating to William the Conqueror's Survey," 1758, 4to.
10. "A State of Facts, in defence of his Majesty's right to certain Fee-farm rents in the county of Norfolk," 1758, 4to.
11. "An Account of a Copper Table, containing two inscriptions in the Greek and Latin tongues; discovered in the year 1732, near Heraclea, in the Bay of Tarentum, in Magna Grecia. By Philip Carteret Webb, Esq. Read at a meeting of the Society of Antiquaries the 13th of December, 1759, and ordered to be printed," 1760, 4to.
12. "Some Observations on the late determination for discharging Mr. Wilkes from his commitment to the Tower of London, for being the author and publisher of a seditious libel called '*The North Briton*, No. 45.' By a member of the House of Commons," 1763, 4to. He also printed a quarto pamphlet, containing a number of general warrants issued from the time of the Revolution; and some other political tracts, particularly at the time of the rebellion in 1745, on the close of which his abilities, as solicitor on the trials in Scotland, proved of eminent service to the public. Mr. Webb was twice married; and by his first lady (who died in March 12, 1756) left one son of his own name. His second wife was Rhoda, daughter of John Vories, esq. of Dodington, in Cheshire, by Rhoda, one of

the daughters and coheirs of sir John Huborn, bart. of Warwickshire; but by her he had no issue.¹

WEBBE (GEORGE), a pious prelate, the son of a clergyman at Bromham in Wiltshire, was born there in 1581, and was entered first of University-college, Oxford, in 1598; but became the same year a scholar of Corpus-college. Here he took his degrees in arts, entered into holy orders, and was made minister of Steeple Aston in Wiltshire, where he also kept a grammar-school, as he afterwards did at Bath. In 1621 he was inducted to the rectory of St. Peter and St. Paul in Bath, being then bachelor in divinity. In 1624 he proceeded D. D. On the accession of Charles I. he was made one of his chaplains in ordinary, and in 1629 baptised his majesty's first child, which died immediately after. He was consecrated bishop of Limerick, in Ireland, in December 1634. Before his death he was confined by the rebels in Limerick castle, where he died in the latter end of 1641, and was permitted by them to be buried in St. Munchin's church-yard in Limerick. "He was a person of a strict life and conversation," and esteemed the best preacher at the court of king Charles; and his published compositions are in a more pure and elegant style than those of most of his contemporaries. His principal work is his "Practice of Quietness, directing a Christian to live quietly in this troublesome world." We have not discovered when this was first published, but it had reached a third edition in 1631, and was afterwards often reprinted. The best edition is that of 1705, cr. 8vo, with his portrait and an engraved title-page. It is a work which gives a high idea of the author's placid temper and pious resignation, amidst the confusions he lived to witness. His other publications are, 1. "A brief exposition of the principles of the Christian religion," Lond. 1612, 8vo. 2. "Arraignment of an unruly tongue, wherein the faults of an evil tongue are opened, the danger discovered, and remedies prescribed, &c." *ibid.* 1619, 12mo. 3. "Agur's prayer, or the Christian choice, &c." *ibid.* 1621, 12mo. 4. "Catalogus protestantium: or the Protestant's Calendar; containing a survey of the protestant religion long before Luther's days," *ibid.* 1624, 4to. 5. "Lessons and exercises out of Cicero ad Atticum," 1627, 4to. He published also some other books for grammar-schools, a Latin

¹ Nichols's Bowyer.

and English edition of two of Terence's comedies; and several sermons, which appeared from 1609 to 1619.¹

WEBBER (JOHN), a royal academician, and a man of very considerable talents, was the son of a sculptor, a native of Berne in Switzerland, but was born in London in 1751. Part of his education as an artist he received at Paris, but afterwards entered the Royal Academy of London. He was elected an associate Nov. 5, 1785, and a royal academician in February 1791. In the last voyage which captain Cook made to the South-Seas, Mr. Webber was appointed draughtsman to the expedition, and when the two ships, the *Discovery* and the *Resolution*, arrived at St. Peter and St. Paul, Kamtschatka, Webber was obliged to act as interpreter between captain Gower and major Behm, he being the only person on board of either ships who understood German. From this voyage he returned in 1780, when he was employed by the lords of the admiralty to superintend the engraving of the prints (by Bartolozzi and other eminent artists) executed after the drawings which he had made, representing the different events and scenes that occurred in the voyage, the accuracy of which has been confirmed by subsequent experience. When this work was concluded, he published, on his own account, a set of views of the different places he had visited in the voyage. They were etched and aquatinted by himself, afterwards coloured, and produced a very pleasing effect. This work was in part completed, when his health declined, and, after lingering for some months, he died April 29, 1793, in the forty-second year of his age.

His works consisted of paintings and drawings; the former were chiefly landscapes, though he painted some figures representing the inhabitants of the South-Sea islands, but they were deficient in the drawing. His landscapes were pleasing, and carefully finished, but with rather too much attention to the minutiae, and the colouring frequently too gaudy. There is a picture painted by him in the council-chamber of the Royal Academy; but the best production of his hand is a small view, in the possession of Mr. Farington, R. A.²

WEBSTER (WILLIAM), a learned and laborious divine, grandson to bishop Sparrow, was born in December 1689, and having been admitted a student of Caius-college, Cam-

¹ Ath. Ox. vol. II.—Harris's edition of Ware's Ireland.

² Edwards's Anecdotes of Painters.—Pilkington.

bridge, there took his degrees of B. A. 1711, M. A. 1716, and D. D. 1752. In 1715 he was made curate of St. Dunstan in the West, London; and in 1725, edited the "Life of General Monk," from the original manuscript of Dr. Skinner. This volume he dedicated to the countess Granville, and to John lord Gower, who were descended from the family of Monk. His next production was, "The Clergy's Right of Maintenance vindicated," 8vo, which is also inscribed to lord Gower, who was afterwards his patron.

In 1729 he published "Two discourses; the first concerning the nature of error in doctrines merely speculative, shewing that the belief of such doctrines may be required of us as necessary terms of salvation; wherein also the case of positive institutions is considered: the second, shewing that the doctrine of the Trinity is not merely speculative. In answer to the arguments of Mr. Sykes and Mr. Chubb; with a preface, containing some remarks on the present times, particularly in relation to the Clergy." In 1730 he published a translation of father Simon's "New Testament," with notes, &c. 2 vols. 4to; and in the same year, "The duty of keeping the whole Law; a discourse on St. James ii. 10, wherein are some seasonable remarks on the deists," 8vo.

In 1731 he was removed from his curacy at St. Dunstan's, and published in that year "The fitness of the Witnesses of the Resurrection of Christ considered; in answer to the principal objections against them," 8vo; and also two pamphlets and a letter in a newspaper, in defence of bishop Hare, who had been attacked by Gordon, the translator of Tacitus, on account of some passages in a 30th of January sermon. Being now out of employment, his eldest brother was at the expence of obtaining for him his doctor's degree in divinity; but in August of the same year, 1732, bishop Gooch gave him the curacy of St. Clement Eastcheap, with a salary of 70*l.* and in February following he was presented by a relation to the rectory of Deptden in Suffolk, worth 102*l.* a year.

In 1733 Mr. Bowyer printed for him "A vindication of Eustace Budgell," probably in the affair of Dr. Tindall's will; and in that year he began "The Weekly Miscellany," a periodical paper, under the name of "Richard Hooker, esq. of the Inner Temple," but it was not much relished, nor of long continuance. In 1740 he was editor of a pamphlet concerning the woollen manufactory, the materials for which were furnished by one of the trade, and

above 8000 of them were sold. During the remainder of his life, at least until 1757, he published a number of temporary pamphlets, and occasional sermons, with so little advantage to himself, that in the last mentioned year we find him soliciting the archbishops and bishops for charity. This was not altogether unsuccessful, although it does not appear to have satisfied his wants. In 1741 he had resigned his rectory and curacy for the vicarages of Ware and Thundridge, which, he informs us, were not very productive. His last publication was "A plain narrative of facts, or the author's case fairly and candidly stated." This he survived but a few months, dying Dec. 4, 1758.

Dr. Webster does not appear to have been entitled to much more respect than he received. He was undoubtedly a man of learning and acuteness, but so eager for profit and promotion, as seldom to regard the means by which they were acquired. One instance may suffice to give an idea of his character in this respect. In his "Plain narrative of Facts," he informs us that he wrote a pamphlet (on the woollen trade) which had such great reputation all over the kingdom, that, without knowing who was the author of it, it was said that "he deserved to have his statue set up in every trading town in England." Yet, when the demand for this pamphlet subsided, he actually published an answer to it, under the title of "The Draper's Reply," of which two or three editions were sold.¹

WECHSEL (CHRISTIAN), a celebrated printer in Paris, began to print Greek authors in 1530, and flourished for more than twenty years. His editions were so extremely correct, that not above two faults were sometimes found in a folio volume, which was probably owing to his having had Sylburgius, one of the best scholars and critics then in Germany, for the corrector of his press. He was brought into trouble in 1534 for having sold a book of Erasmus, "De esu interdicto carniū," which had been censured by the faculty of divinity; and, according to father Garasse, he fell into poverty for his impiety, in printing an anonymous book, in favour of the salvation of infants dying before baptism. However, from the flourishing circumstances of his son, Bayle infers that he was not reduced to poverty. The time of his death is not known; but we are not able to trace him beyond 1552.²

¹ Nichols's Bowyer.

² Gen. Dict.—Baillet Jugemens.—Moreri.

WECHEL (**ANDREW**), son of the preceding, was likewise a very able printer. Being a protestant, he went to Frankfort, about 1573; having left Paris, after the massacre on St. Bartholomew's day, the year before. He himself relates the great danger to which he was exposed on the night of that massacre; and in what manner he was saved by the learned Hubert Languet, who lived in his house. He expresses his gratitude for it in the dedication of Albert Krantz's "*Vandalia*," printed at Frankfort in 1575; in which place he continued to print many great and important works. He died in 1581. It was at his house where our celebrated sir Philip Sidney lodged when at Frankfort, and where he became acquainted with Languet, then a resident from the elector of Saxony.

A catalogue of the books, which came from the presses of Christian and Andrew Wechel, was printed at Frankfort in 1590, 8vo. They are supposed to have had the greatest part of Henry Stephens's types.¹

WEDDERBURN (**ALEXANDER**), earl of Rosslyn, and lord high chancellor of England, the descendant of an ancient Scotch family, was the eldest son of Peter Wedderburn, of Chesterhall, esq. one of the senators of the college of justice, in Scotland. He was born Feb. 13, 1733, and bred to the law, in which profession some of his ancestors had made a very distinguished figure. He is said to have been called to the bar when scarcely twenty years of age, and was making some progress in practice when an insult, or what he conceived to be such, from the bench, determined him to give up the farther pursuit of the profession in that country, and remove to England. Accordingly he came to London, and enrolled himself as a member of the Inner Temple in May 1753, and after the necessary preparatory studies, was called to the bar in November 1757. One of his main objects during his studies here, was to divest himself as much as possible of his national accent, and to acquire the English pronunciation and manner, in both which he was eminently successful under the instructions of Messrs. Sheridan and Macklin.

He appears to have soon acquired a name at the bar, and to have formed valuable connections, particularly with lord Bute and lord Mansfield, for in 1763 he was made king's counsel, and at the same time became a bencher of Lin-

¹ Gen. Dict.—Baillet Jugemens.—Zouch's Life of sir Philip Sidney, p. 53.

coln's Inn. He also obtained a seat in parliament, and soon had an opportunity of greatly improving his finances as well as his fame, by being the successful advocate for lord Clive. During his first years of sitting in parliament, he supported some of the measures of what were then termed the popular party; but had either seen his error, or his interest in another point of view, for in January 1771 he accepted the office of solicitor general, and from that time became a strenuous advocate for the administration who conducted the American war. In July 1778 he was appointed attorney-general, an office which even his enemies allow that he held with great mildness and moderation. It often happened to this distinguished lawyer, that his single advice had great influence with the party to which he belonged, and it is said that his opinion only was the means of saving the metropolis from total destruction by the mob of 1780. When his majesty held a privy-council to determine on the means of putting a stop to these outrages, Mr. Wedderburn was ordered by the king to deliver his official opinion. He stated in the most precise terms, that any such assemblage of depredators might be dispersed by military force, without waiting for forms, or reading the riot act. "Is that your declaration of the law, as attorney-general?" said the king; Mr. Wedderburn answering distinctly in the affirmative; "Then let it so be done," rejoined the king; and the attorney-general drew up the order immediately, by which the riots were suppressed in a few hours, and the metropolis saved.

Immediately after this commotion he was appointed chief justice of the common pleas, and called to the house of peers by the name, style, and title of lord Loughborough, baron of Loughborough, in the county of Leicester. In 1783 his lordship was appointed first commissioner for keeping the great seal; but as soon as the memorable coalition between lord North and Mr. Fox took place, his lordship joined his old friend lord North, and remained in opposition to the administration of Mr. Pitt. It has been said that it was by his advice that Mr. Fox was led to act the unpopular part which lost him so many friends during his majesty's indisposition in 1788-9. In 1793, when many members both of the house of lords and commons, formerly in opposition, thought it their duty to rally round the throne, endangered by the example of France, lord Loughborough joined Mr. Pitt, and on Jan. 27th of that

year, was appointed lord high chancellor of England, which office he held until 1801, when he was succeeded by the present lord Eldon. In Oct. 1795 his lordship obtained a new patent of a barony, by the title of lord Loughborough, of Loughborough in the county of Surrey, with remainder severally and successively to his nephews, sir James Sinclair Erskine, bart. and John Erskine, esq. and by patent, April 21, 1801, was created earl of Rosslyn, in the county of Mid Lothian, with the same remainders.

His lordship, feeling the infirmities of age coming fast upon him, retired from the post of chancellor at this time, and lived chiefly in the country, sometimes at his seat, near Windsor, and also occasionally at Weymouth, when the royal family, at whose parties both he and his countess were frequent guests, happened to be there. By sobriety, regularity, and temperance, he doubtless prolonged a feeble existence, but at length died suddenly, at Baileys, between Slough and Salt Hill, on Thursday, January 3, 1805, about one o'clock in the morning, in the seventy-second year of his age, of an apoplectic fit. He was interred a few days after in St. Paul's cathedral.

His lordship was first married Dec. 31, 1767, to Betty-Anne, daughter and heir of John Dawson, of Morley, in the county of York, esq. but her ladyship dying, Feb. 15th, 1781, without issue, his lordship married, July 1782, Charlotte, daughter of William the first and sister to the late William, viscount Courtenay, but had no issue by her.

Lord Rosslyn never published but one work, to which his name was affixed; this made its appearance in 1793, and was entitled "Observations on the state of the English Prisons, and the means of improving them; communicated to the rev. Henry Zouch, a justice of the peace, by the right hon. lord Loughborough, now lord high chancellor of Great Britain." For some time, Mr. Wraxall informs us, he was almost convinced that his lordship was the author of Junius's letters, notwithstanding the severity with which he is treated in those celebrated invectives; but in this opinion few perhaps will now coincide.

It is difficult, says the most candid of his biographers, to speak of public men, so lately deceased, free from prejudices created by individual feelings. Lord Rosslyn appeared to be a man of subtle and plausible, rather than of solid talents. His ambition was great, and his desire of office unlimited. He could argue with great ingenuity on

either side, so that it was difficult to anticipate his future by his past opinions. These qualities made him a valuable partizan; and a useful and efficient member of any administration. Early in his public career he incurred the powerful satire of Churchill in a couplet which adhered to him for the remainder of his life. He had been destined for the Scotch bar; a fortunate resolve brought him to the wealthier harvest of English jurisprudence. His success was regular and constant; and in the character of solicitor-general he was long a powerful support to the parliamentary conduct of lord North's ministry. When the alarm of the French revolution, which separated the heterogeneous opposition formed by the whigs under Fox, and the tories under lord North, obtained him a seat on the woolsack, he filled that important station during the eight years he occupied it, not, perhaps, in a manner perfectly satisfactory to the suitors of his court, nor always with the highest degree of dignity as speaker of the upper house; but always with that pliancy, readiness, ingenuity, and knowledge, of which political leaders must have felt the convenience, and the public duly appreciated the talent. Yet his slender and flexible eloquence, his minuter person, and the comparative feebleness of his bodily organs, were by no means a match for the direct, sonorous, and energetic oratory, the powerful voice, dignified figure, and bold manner of Thurlow; of whom he always seemed to stand in awe, and to whose superior judgment he often bowed against his will.¹

WEDGWOOD (JOSIAH), an ingenious improver of the English pottery manufacture, was born in July 1730, and was the younger son of a potter, whose property consisting chiefly of a small entailed estate, that descended to the eldest son, Josiah was left, at an early period of life, to lay the foundation of his own fortune. This he did most substantially by applying his attention to the pottery business, which, it is not too much to say, he brought to the highest perfection, and established a manufacture that has opened a new scene of extensive commerce, before unknown to this or any other country. His many discoveries of new species of earthen wares and porcelains, his studied forms and chaste style of decorations, and the correctness

¹ Collins's Peerage, by sir E. Brydges.—Park's edition of the Royal and Noble Authors.—Gent. Mag. vol. LXXV.—Wraxall's Memoirs.

and judgment with which all his works were executed under his own eye, and by artists for the most part of his own forming, have turned the current in this branch of commerce; for, before his time, England imported the finer earthen wares; but for more than twenty years past, she has exported them to a very great annual amount, the whole of which is drawn from the earth, and from the industry of the inhabitants; while the national taste has been improved, and its reputation raised in foreign countries.

It was about 1760 that he began his improvements in the Staffordshire potteries, and not only improved the composition, forms, and colours of the old wares, but likewise invented, in 1763, a new species of ware, for which he obtained a patent, and which being honoured by her majesty's approbation and patronage, received the name of queen's ware. Continuing his experimental researches, Mr. Wedgwood afterwards invented several other species of earthen-ware and porcelain, of which the principal are : 1. A terra cotta; resembling porphyry, granite, Egyptian pebble, and other beautiful stones of the siliceous or crystalline order. 2. Basaltes, or black ware; a black porcelain biscuit of nearly the same properties with the natural stone, receiving a high polish, resisting all the acids, and bearing without injury a very strong fire. 3. White porcelain biscuit; of a smooth wax-like appearance, of similar properties with the preceding. 4. Jasper; a white porcelain of exquisite beauty, possessing the general properties of basaltes; together with the singular one of receiving through its whole substance, from the admixture of metallic calces, the same colours which those calces give to glass or enamels in fusion; a property possessed by no porcelain of ancient or modern composition. 5. Bamboo, or cane-coloured biscuit porcelain, of the same nature as the white porcelain biscuit. And 6. A porcelain biscuit remarkable for great hardness, little inferior to that of agate; a property which, together with its resistance to the strongest acids, and its impenetrability to every known liquid, renders it well adapted for the formation of mortars, and many different kinds of chemical vessels. The above six distinct species of ware, together with the queen's ware first noticed, have increased by the industry and ingenuity of different manufacturers, and particularly by Mr. Wedgwood and his son, into an almost endless variety of forms for ornament and use. These, variously painted and em-

bellished, constitute nearly the whole of the present fine earthen-wares and porcelains of English manufacture.

Such inventions have prodigiously increased the number of persons employed in the potteries, and in the traffic and transport of their materials from distant parts of the kingdom: and this class of manufacturers is also indebted to him for much mechanical contrivance and arrangement in their operations; his private manufactory having had, for thirty years and upward, all the efficacy of a public work of experiment. Neither was he unknown in the walks of philosophy. His communications to the royal society shew a mind enlightened by science, and contributed to procure him the esteem of scientific men at home and throughout Europe. His invention of a thermometer for measuring the higher degrees of heat employed in the various arts, is of the greatest importance to their promotion, and will add celebrity to his name.

At an early period of his life, seeing the impossibility of extending considerably the manufactory he was engaged in on the spot which gave him birth, without the advantages of inland navigation, he was the proposer of the Grand Trunk canal, and the chief agent in obtaining the act of parliament for making it, against the prejudices of the landed interest, which at that time were very strong. The Grand Trunk canal is ninety miles in length, uniting the rivers Trent and Mersey; and branches have been since made from it to the Severn, to Oxford, and to many other parts; with also a communication with the grand junction canal from Braunston to Brentford. In the execution of this vast scheme, he was assisted by the late ingenious Mr. Brindley, whom he never mentioned but with respect. By it he enabled the manufacturers of the inland part of Staffordshire and its neighbourhood, to obtain from the distant shores of Devonshire, Dorsetshire, and Kent, those materials of which the Staffordshire ware is composed; affording, at the same time, a ready conveyance of the manufacture to distant countries, and thus not only to rival, but undersell, at foreign markets, a commodity which has proved, and must continue to prove of infinite advantage to these kingdoms; as the ware, when formed, owes its value almost wholly to the labour of the honest and industrious poor. Still farther to promote the interest and benefit of his neighbourhood, Mr. Wedgwood planned and carried into execution, a turnpike-road, ten miles in length,

through that part of Staffordshire, called the *pottery*; thus opening another source of traffic, if, by frost or other impediment, the carriage by water should be interrupted. His *pottery* was near Newcastle-under-Lyne, in Staffordshire, where he built a village called Etruria, from the resemblance which the clay there dug up bears to the ancient Etruscan earth.

On one occasion he stepped forward in favour of general trade, when, in his opinion, Mr. Pitt's propositions for adjusting the commercial intercourse between Great Britain and Ireland, threatened to be of very pernicious consequence to the British manufacturers. He was, therefore, in 1786, the founder and chief promoter of an association in London, called "The General Chamber of the Manufacturers of Great Britain." Mr. Wedgwood was very assiduous in writing and printing upon this great national subject, and in consequence of so firm an opposition the propositions were abandoned.

Mr. Wedgwood closed a life of useful labour, on January 3, 1795, in his sixty-fourth year. Having acquired a large fortune, his purse was always open to the calls of charity, and to the support of every institution for the public good. To the poor he was a benefactor in the most enlarged sense of the word, and by the learned he was highly respected for his original genius and persevering industry in plans of the greatest national importance. He had been for many years a fellow of the Royal and Antiquarian Societies.¹

WEEVER, or WEAVER, (JOHN), an industrious antiquary, is supposed to have been born in Lancashire in 1576; but the exact place of his birth does not appear to have been ascertained by his biographers. He was educated at Queen's college, Cambridge, where he was admitted April 30, 1594, under doctor Robert Pearson, archdeacon of Suffolk, and shortly after went abroad in search of antiquities, a study to which he was peculiarly attached. He appears to have been at Liege and at Rome. At his return to England he travelled over most parts of that country, and of Scotland, under the protection and encouragement of sir Robert Cotton and the learned Selden. In 1631 he published his "Funeral Monuments," and the next year died at his house in Clerkenwell-close, aged

¹ Gent. Mag. vol. LXV.

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fifty-six. He was buried in St. James's, Clerkenwell, with an inscription, in Strype's Survey. The following epitaph is of his own composition :

Lancashire gave me breath,
And Cambridge education ;
Middlesex gave me death,
And this Church my humation ;
And Christ to me hath given
A place with him in Heaven.

Wood states him to have been a man of very diminutive size, and accuses him of being "too credulous in many matters."

Weever's "Funeral Monuments" is a work of great information. It contains a variety of the most useful and entertaining matter, which must have cost the author much labour, but which he has not, as some say, executed with the greatest fidelity and diligence, being indeed very deficient in point of accuracy, especially in the numeral letters and figures. The title of the work is, "Ancient Funerall Monvments within the Vnited Monarchie of Great Britaine, Ireland, and the islands adiacent, with the dissolued monasteries therein contained: their founders, and what eminent persons haue beene in the same interred, etc. Intermixed and illustrated with variety of historicall observations, annotations, and briefe notes, extracted out of approued authors, infallible records, lieger bookes, charters, rolls, old manuscripts, and the collections of iudicious antiquaries, etc.: composed by the studie and trauels of John Weever. *Spe labor levis*. London, printed by Thomas Harper, 1631. And are to be sold by Lawrence Sadler, at the signe of the Golden Lion in Little Britaine." Prefixed is an engraved title by Cecill: it contains pp. 871, exclusive of the dedication to king Charles, epistle to the reader, and index; and is illustrated with wood-cuts. The author dates his epistle "from my house in Clerkenwell-close, this 28th of May, 1631." It appears that, had he lived, he intended to have published Modern Monumental Inscriptions, as a companion to his former work, of which a second edition appeared 1661, Lond. folio, with a head of Weever, and a third in 1766, 4to, with some improvements, by the rev. William Tooke, F. R. S. There are many of his original MSS. in the library of the Society of Antiquaries, and he is supposed to have been the author

of a "History of Christ in verse," noticed in the *Censura Literaria*.¹

WEISSE (CHRISTIAN FELIX), a modern German poet and miscellaneous writer of great fame in his country, was a native of Saxony, where he was born in 1726. He appears to have devoted the principal part of his life to literary pursuits, particularly poetry, the drama, and the principles of education. He obtained the place of electoral receiver for the circle of Upper Saxony, which probably made his circumstances easy, while it did not interrupt his numerous dramatic and other compositions. He died at Leipsic, Dec. 15, 1804, in the seventy-ninth year of his age. He wrote a great many tragedies and comedies, the former of which are esteemed by his countrymen equal to those of Racine, and his comedies had great success, although the German critics give the preference to his comic operas. They also speak in the highest terms of his Anacreontic odes, his Amazonian songs, and his translation of Tyrtæus. He was a long time editor of the "Library of the Belles Lettres," a much esteemed German literary journal. He published also a periodical work from 1776 to 1782, called the "Friend of Children," collected afterwards into volumes, and consisting of many interesting articles calculated to promote a love of virtue and of instruction in young minds. In this he has had several imitators; and Berquin's "Ami des enfans" is said to be little more than a translation or imitation of Weisse's work. He published also "The correspondence of the family of the Friend of children," in a periodical form, but which is said to be a new edition, in a more convenient shape, of his preceding work.²

WELCHMAN (EDWARD), a learned English divine, was the son of John Welchman of Banbury in Oxfordshire. He was born about 1665, and became a commoner of Magdalen hall in 1679. He took his degree of bachelor of arts in April 1683, was admitted probationer fellow of Merton college in 1684, and master of arts in June 1688. After entering into holy orders, he was presented by the society of Merton college to the rectory of Lapworth, with which he held that of Solihull in Warwickshire. He be-

¹ Gough's *Topography*.—*Ath. Ox.* vol. I.—*Gent. Mag.* vols. LVIII. LXXXVI. and LXXXVII.—*Warton's Hist. of Poetry*.—*Censura Literaria*, vol. II.—*Cole's MS. Athens in Brit. Mus.*

² *Dict. Hist.*

came also archdeacon of Cardigan. He died May 28, 1739. One of his sons was afterwards reduced to keep an inn at Stratford on Avon *.

Mr. archdeacon Welchman's chief publication was his illustration of the thirty-nine articles, written originally in Latin, but afterwards translated from the sixth edition, under the title of "The Thirty-nine articles of the Church of England, illustrated with notes, &c." 8vo. Of this there have been many editions. He published also, 1. "A defence of the Church of England from the charge of schism and heresy, as laid against it by the vindicator of the deprived bishops (Mr. Henry Dodwell)," Lond. 1692, 4to. 2. "The Husbandman's Manual: directing him how to improve the several actions of his calling, and the most usual occurrences of his life, to the glory of God, and benefit of his soul," *ibid.* 1695, 8vo, written for the use of his parishioners in Lapworth. 3. "Dr. Clarke's Scripture doctrine of the Trinity examined," Oxon. 1714, 8vo. 4. "A conference with an Arian," &c. without his name, *ibid.* 1721, 8vo. Besides three occasional sermons, enumerated by Cooke, we may add an edition of Novatian's works, carefully corrected by our author, and published at Oxford in 1724, 8vo.¹

WELLS (EDWARD), a learned English divine, of whom we are sorry our materials are so scanty, was admitted a scholar at Westminster school in 1680, and was thence elected to Christ-church, Oxford, in 1686, where he proceeded M.A. in 1693, and B. and D. D. in 1704. He was a tutor in his college, and among others had under his care, the celebrated antiquary Browne Willis, who presented him to the rectory of Blechley in Buckinghamshire; where his nephew, Edward Wells, was his curate. Dr. Wells also obtained the rectory of Cottesbach in Leicestershire in 1717, and died in August 1727. Among Dr. Wells's useful publications are, 1. "An historical Geography of the Old and New Testament, illustrated with maps and chro-

* "Whilst the coachman stopped to water his horses, my landlord, out of civility, came to pay his compliments to Dr. Græville, who knew the man to be a son of the learned Dr. Welchman, well known for his illustration of the thirty-nine articles: which piece of history, as he had not

much (literary) merit of his own to boast of, mine host never failed to acquaint his customers with. "Gentlemen," he would say, "you have doubtless heard of my father; he made the thirty-nine articles." *Spiritual Quixote*, Book XII. Chap. 10.

¹ Ath. Ox. vol. II. &c.

nological tables," 4 vols. 8vo. 2. "The young gentleman's course of Mathematics," 3 vols. 8vo. 3. "An historical Geography of the New Testament," 8vo. 4. "Arithmetic and Geometry," 3 vols. 8vo. 5. "A paraphrase, with annotations on all the books of the Old and New Testament," 6 vols. 4to. 6. "An help for the right understanding of the several divine laws and covenants," 8vo. 7. "Controversial Treatises against the Dissenters." 8. "An Exposition of the Church Catechism." 9. "Prayers on common occasions," a sequel to the preceding. 10. "Harmonia Grammaticalis; or a view of the agreement between the Latin and Greek tongues, as to the declining of words," &c. 11. "A Letter to a friend concerning the great sin of taking God's name in vain." 12. "Elementa Arithmeticæ numerosæ et speciosæ." He published also some other tracts on subjects of practical religion, particularly specified in our authority; and was the editor of a good edition of "Dionysius's Geography," Gr. and Lat. Oxford, 1706. He was esteemed one of the most accurate geographers of his time.¹

WELLS, or WELLES (SAMUEL), a nonconformist divine, the son of Mr. William Wells, of St. Peter's East, in Oxford, was born there August 18, 1614, and brought up in Magdalen college, but is not mentioned by Wood. He commenced M. A. in 1636; married Mrs. Dorothy Doyley, of Auburn in Wilts, 1637, being the twenty-second year of his age. He was ordained Dec. 23, 1638, at which time he kept a school in Wandsworth. He was assistant to Dr. Temple, at Battersea, in 1639. In the war-time, for their security, he removed his family into Fetter-lane, London, about 1644; and about that time was in the army, chaplain to Col. Essex. He was fixed minister at Remnam, in Berks, 1647, where his income is said to be 200*l.* per annum, but not above twenty families in the parish. He was invited to Banbury in Oxfordshire; accepted the offer, and settled there in 1649, though a place of less profit, namely, about 100*l.* per annum. His reason for leaving Remnam was, that he might do good to more souls. When the troubles were over, he had the presentation of Brinkworth, said to be about 300*l.* per annum, but declined it for the former reason. When the Bartholomew-Act displaced him, he remitted 100*l.* due from Banbury; and

¹ Nichols's Hist. of Leicestershire.

afterwards would cheerfully profess, "that he had not one carking thought about the support of his family, though he had then ten children, and his wife big with another." The Five-Mile act removed him to Dedington, about five miles distant from Banbury, but as soon as the times would permit, he returned to Banbury, and there continued till his death. There Mr. (afterwards Dr.) White, of Kidderminster, the church minister, was very friendly and familiar with him, frequently paying each other visits; and one speech of his, when at Mr. Wells's, is still remembered. "Mr. Wells," said he, "I wonder how you do to live so comfortably. Methinks you, with your numerous family, live more plentifully on the providence of God than I can with the benefits of the parish." Mr Wells was of a cheerful disposition, and of a large and liberal heart to all, but especially to good uses. It was the expression of one who had often heard him preach, "That his auditory's ears were chained to his lips." As he used to hear Mr. White in public, so Mr. White, though secretly, went to hear him in private; and once, upon his taking leave, he was heard to say, "Well, I pray God to bless your labours in private, and mine in public." There is a small piece of Mr. Wells's printed; the title, "A Spirituall Remembrancer," sold by Cockrell. ¹

WELSERUS. See VELSERUS.

WELSTED (LEONARD), a minor poet and miscellaneous writer, born at Abington in Northamptonshire in 1689, received the rudiments of his education in Westminster-school, where he wrote the celebrated little poem called "Apple-Pie," which was universally attributed to Dr. King, and as such had been incorporated in his works. Very early in life Mr. Welsted obtained a place in the office of ordnance, by the interest of his friend the earl of Clare, to whom, in 1715, he addressed a small poem (which Jacob calls "a very good one") on his being created duke of Newcastle; and to whom, in 1724, he dedicated an octavo volume, under the title of "Epistles, Odes, &c. written on several subjects; with a translation of Longinus's Treatise on the Sublime." In 1717 he wrote "The Genius, on occasion of the duke of Marlborough's Apoplexy;" an ode much commended by Steele, and so generally admired as to be attributed to Addison; and afterwards "An Epistle

¹ Gent. Mag. vol. LIV.—Calamy.

to Dr. Garth, on the Duke's death." He addressed a poem to the countess of Warwick, on her marriage with Mr. Addison; a poetical epistle to the duke of Chandos; and an ode to earl Cadogan, which was highly extolled by Dean Smedley. Sir Richard Steele was indebted to him for both the prologue and epilogue to "The Conscious Lovers;" and Mr. Philips, for a complimentary poem on his tragedy of "Humfrey duke of Gloucester." In 1718, he wrote "The Triumvirate, or a letter in verse from Palamon to Celia, from Bath," which was considered as a satire against Mr. Pope. He wrote several other occasional pieces against this gentleman, who, in recompence for his enmity, thus mentioned him in his "Dunciad:"

"Flow, Welsted, flow! like thine inspirer, beer;
Though stale, not ripe; though thin, yet never clear;
So sweetly mawkish, and so smoothly dull;
Heady, not strong; o'erflowing, though not full."

In 1726 he published a comedy called "The Dissembled Wanton." In the notes on the "Dunciad," II. 207, it is invidiously said, "he wrote other things which we cannot remember." Smedley, in his *Metamorphosis of Scriblerus*, mentions one, the hymn of a gentleman to his Creator*: and there was another in praise either of a cellar or a garret. L. W. characterised in the "Bathos, or the Art of Sinking," as a didapper, and after as an eel, is said to be this person, by Dennis, *Daily Journal* of May 11, 1728. He was also characterised under the title of another animal, a mole, by the author of a simile, which was handed about at the same time, and which is preserved in the notes on the *Dunciad*.

In another note, it is maliciously recorded that he received at one time the sum of five hundred pounds for secret service, among the other excellent authors hired to write anonymously for the ministry. That sum did certainly pass through his hands; but it is now well known that it was for the use of sir Richard Steele. And in a piece, said, but falsely, to have been written by Mr. Welsted, called "The Characters of the Times," printed in 1728, 8vo, he is made to say of himself, that "he had, in his youth, raised so great expectations of his future genius, that there was a kind of struggle between the two

* Mr. Welsted, in 1726, lamented the death of a beloved child, in a poem called "A Hymn to the Creator,"

written by a gentleman on account of the death of his only daughter. See the Poem in *Gent. Mag.* vol. LX. p. 936.

universities, which should have the honour of his education; to compound this, he civilly became a member of both, and, after having passed some time at the one, he removed to the other. Thence he returned to town, where he became the darling expectation of all the polite writers, whose encouragement he acknowledged, in his occasional poems, in a manner that will make no small part of the fame of his protectors. It also appears from his works, that he was happy in the patronage of the most illustrious characters of the present age. Encouraged by such a combination in his favour, he published a book of poems, some in the Ovidian, some in the Horatian, manner; in both which the most exquisite judges pronounced he even rivalled his masters. His love-verses have rescued that way of writing from contempt. In translations he has given us the very soul and spirit of his authors. His odes, his epistles, his verses, his love-tales, all are the most perfect things in all poetry." If this pleasant representation of our author's abilities were just, it would seem no wonder, if the two universities should strive with each other for the honour of his education. Our author, however, does not appear to have been a mean poet; he had certainly, from nature, a good genius; but, after he came to town, he became a votary to pleasure; and the applauses of his friends, which taught him to overvalue his talents, perhaps slackened his diligence; and, by making him trust solely to nature, slight the assistance of art. Prefixed to the collection of his poems is "A Dissertation concerning the Perfection of the English language, the State of Poetry," &c.

Mr. Welsted married a daughter of Mr. Henry Purcell, who died in 1724; and by whom he had one daughter, who died at the age of eighteen, unmarried. His second wife, who survived him, was sister to sir Hoveden Walker, and to Mr. Walker, the defender of Londonderry. He had an official house in the Tower of London, where he died in 1747. His works were regularly collected in one octavo volume, and his fair fame as a man completely vindicated, by Mr. Nichols, in 1787.¹

WELWOOD (JAMES), a Scotch physician and historian, was born near Edinburgh 1652, and educated at Glasgow; whence he went over to Holland with his parents,

¹ Life and Works by Mr. Nichols.

who were driven from Scotland in consequence of having been suspected as accessory to the murder of archbishop Sharp, in 1679. Having spent some years at Leyden, he took his degrees in physic, and came over with king William at the revolution. He was then appointed one of the king's physicians for Scotland, and settled at Edinburgh, and became very eminent in his profession, acquiring a considerable fortune. Strongly attached to republican notions of civil government, he wrote a volume of "Memoirs of England from 1588 to 1688," which although extremely well written, yet betray plain marks of a party-spirit. He died at Edinburgh 1716, aged sixty-four.¹

WENTWORTH (THOMAS, EARL OF STRAFFORD), an eminent, but unfortunate statesman, of an ancient family, the son of sir William Wentworth of Yorkshire, was born April 13, 1593, in Chancery-lane, London, at the house of his maternal grandfather, a barrister of Lincoln's-inn. Being the eldest of twelve children, and destined to inherit the honours and estate of the family, he was early initiated in those accomplishments which suited his rank; and completed his literary education at St. John's college, Cambridge; but of the plan or progress of his early studies, no particulars have been preserved. His proficiency at the university seems, however, to have impressed his friends with a favourable opinion of his talents, and at a future period of his life, we find him patronising the cause of his university with much earnestness, and receiving their acknowledgments of his favours. Having occasion to represent some misconduct of a church dignitary who had been educated at Oxford, he could not help adding that such a divine was never produced at Cambridge. Notwithstanding this, somewhat illiberal, sentiment, it was not from his own university that he was destined to receive a tutor, when he commenced his travels. That office fell upon Mr. John Greenwood, fellow of University college, Oxford, of whom he long after spoke in the highest terms, and while he could retain him in his family, uniformly consulted him in all matters of importance. With this gentleman he spent upwards of a year in France.

The characteristic ardour of Wentworth's affections began to be very early remarked; and as he was devoted to the interests of his friends, he proved no less decided in

¹ Preceding edition of this Diet.—Cens. Lit. vol. III.

the prosecution of his enemies. Habituated to the indulgencies of a plentiful fortune, and unaccustomed to opposition, he was choleric in the extreme, and the sudden violence of his resentment was apt to transport him beyond all bounds of discretion. Yet this defect was in a great measure atoned for by the manliness and candour with which it was acknowledged. When his friends, who perceived how detrimental it must prove to his future welfare, frequently admonished him of it, their remonstrances were always taken in good part. He endeavoured, by watching still more anxiously his infirmity, to convince them of his earnest desire to amend: and his attachment was increased towards those who advised him with sincerity and freedom. Sir George Radcliffe, the most intimate of his friends, informs us, that he never gained more upon his trust and affection than when he told him of his weaknesses.

On his return from abroad Wentworth appeared at court, and was knighted by king James, and about the same time married Margaret Clifford, the eldest daughter of the earl of Cumberland. In the following year (1614) he succeeded, by the death of his father, to a baronetcy, and an estate of 6000*l.* a year. His time was now occupied with the pleasures and cares which naturally attend a country gentleman of distinction, but he seems to have quickly attracted the notice of his country and of government; for he had not above a year enjoyed his inheritance when he was sworn into the commission of the peace, and nominated by sir John Savile to succeed him as *custos rotulorum*, or keeper of the archives, for the West Riding of Yorkshire, an office bestowed only on gentlemen of the first consideration. The resignation of Savile, although apparently voluntary, proceeded from some violent quarrels with his neighbours, the result of his restless and turbulent disposition; and even Wentworth soon became the object of his decided enmity. Having found means to interest in his favour the duke of Buckingham, who at that period governed the councils of king James, Savile meditated a restoration to his former office. At his instance the duke wrote to Wentworth, informing him that the king, having again taken sir John Savile into his favour, had resolved to employ him in his service; and requesting that he would freely return the office of *custos rotulorum* to the man who had voluntarily consigned it to his hands. Wentworth, instead of complying, exposed the misrepresentations of his

antagonist; shewed that his resignation had been wrung from him by necessity, and indicated his intention of coming to London to make good his assertion. The duke, though very regardless of giving offence in the pursuit of his purposes, did not, however, judge this a sufficient occasion to risk the displeasure of the Yorkshire gentlemen. He therefore replied with much seeming cordiality, assuring Wentworth that his former letter proceeded entirely from misinformation, and that the king had only consented to dispense with his service from the idea that he himself desired an opportunity to resign. This incident is chiefly remarkable as it laid the first foundation of that animosity with Buckingham which was the cause of many questionable circumstances in the conduct of Wentworth. The duke was not of a disposition to forget even the slightest opposition to his will; and Wentworth was not a man to be injured with impunity.

A parliament having been summoned to meet in 1621, Wentworth was returned for the county of York, and appeared in the House of Commons at a period when an unusual combination of circumstances drew forth a singular display of address, intrepidity, and eloquence. The part which Wentworth acted during the two sessions of this parliament, was circumspect and moderate. We indeed find him active in promoting the expulsion of a member who had spoken with much irreverence of a bill for repressing those licentious sports on the sabbath, which the royal proclamation had authorised; and when the king hazarded the assertion that the privileges of the commons were enjoyed by his permission, and their deliberations controulable by his authority, Wentworth urged the House to declare explicitly that their privileges were their right and inheritance, and the direction of their proceedings subject solely to their own cognizance. The abrupt dissolution of the parliament, he followed with expressions of regret and apprehension. Yet his language towards the court was always respectful, and his eloquence more frequently employed to moderate than to excite the zeal of his colleagues. Two years after, in 1624, another parliament was called, in which Wentworth, again returned, appears to have refrained from any particular activity. On the accession, however, of Charles I. he took his station among the most conspicuous of the party in opposition to the measures of the court. But this did not last long. Buck-

ingham found means to conciliate him by expressions of esteem, and promises of future favour. These overtures were not unacceptable to Wentworth. To the request for his good offices, he replied "that he honoured the duke's person, and was ready to serve him in the quality of an honest man and a gentleman." The duke replied by cordial acknowledgments; and during the short remainder of the session Wentworth exerted himself to moderate the resentment of his party. This, however, did not remove the apprehensions of Buckingham, and therefore, when in 1625 another parliament was called, he took care that Wentworth should be nominated sheriff of the county, which office then included a disability to serve in parliament. Wentworth did all he could to avert this blow, but in vain; and he was flattering himself that he bore it with great composure and resignation, when Buckingham made him new overtures. Alarmed at the accusations preparing in parliament, and fearful of the general indignation bursting around him, Buckingham deemed it high time to conciliate some of those angry spirits whom his former insolence had exasperated. To Wentworth, whose vigour and influence were objects of dread, he forgot not to apply his arts; and, having called him to a personal interview, assured him that his nomination as sheriff had taken place without his knowledge, and during his absence; and begged that all former mistakes should be buried in a contract of permanent friendship. The protestations of his grace were evidently false, his proffer of amity probably insincere; yet Wentworth met his advances with cordiality; and having again waited upon the duke, and experienced the most obliging reception he departed in full satisfaction for Yorkshire, to await, amidst his private and official avocations, the result of these favourable appearances.

These appearances, however, were delusive, and Wentworth either did not know Buckingham, or was blinded by his own ambition. Within a few days he received his majesty's order to resign the office of *custos rotulorum* to his old antagonist sir John Savile, accompanied with circumstances which he felt as an insult. Yet we are told that he did not allow his passion to silence the voice of discretion, but took precautions that his quarrel with Buckingham should not prejudice him with the king, whom he might hope hereafter to serve in a superior capacity; and his intimacy with sir Richard Weston, chancellor of the

exchequer, furnished him with the means of executing these intentions. He particularly solicits his friend, at some favourable opportunity, to represent to his majesty the estimation in which he was held by the late king, his ardent attachment to his present sovereign, his unfeigned grief at the apprehension of his displeasure, and his eager desire to shew his affection and zeal by future services. To those friends who were acquainted with all this, it seemed strange and incomprehensible, when they saw Wentworth, not many months afterwards, boldly stand forward as the assertor of the popular rights, and resist the crown in its most favourite exertions of power. But this measure, says his late biographer, whom we principally follow, though to them it might bear the aspect of imprudence and temerity, was dictated by a profound appreciation of the intervening circumstances. Whatever may be in this, it is certain that when the king endeavoured to raise a loan without the aid of parliament, Wentworth, whether, as his biographer says, animated by patriotism, or led by a skilful ambition, refused to pay the demanded contribution; and having, before the privy council, persisted in justifying his conduct, he was first thrown into prison, and afterwards, as a mitigated punishment, sent to Dartford, in Kent, with a prohibition to go above two miles from the town. This confinement did not last long, for on the calling of a new parliament in 1628, he was released, and re-elected for the county of York.

In this parliament Wentworth condemned the arbitrary measures that had been adopted since they last met, and maintained that they were alike pernicious to the sovereign and the subject. He also was a strenuous advocate for that memorable declaration which was called a petition of right, and prevailed on the House to resolve, "that grievances and supply should go hand in hand, and the latter, in no case, precede the former." When some proposed to rest satisfied with the king's assurances of future adherence to law, without pressing the petition of right, he strenuously opposed this dangerous remission. "There hath been," said he, "a public violation of the laws by his majesty's ministers; and nothing shall satisfy me but a public amends. Our desire to vindicate the subject's rights exceeds not what is laid down in former laws, with some modest provision for instruction and performances." When the lords proposed to add to the petition a saving

clause, importing that all their pretensions for liberty still left entire the claims of royal authority, and using the new term "sovereign power," instead of "prerogative," Wentworth exclaimed against the evasion. "If we do admit of this addition," said he, "we shall leave the subject in a worse state than we found him. Let us leave all power to his majesty to bring malefactors to legal punishment; but our laws are not acquainted with 'sovereign power.' We desire no new thing, nor do we offer to trench on his majesty's prerogative; but we may not recede from this petition, either in whole or in part."

Such were the sentiments which Wentworth was soon to abandon for the support of and a share in the measures of the court. It has already been seen that Wentworth, though violent, was not inflexible, and the ministers calculated right when they supposed he might be detached from his party. Possessed of an uncommon influence with that party, which had been evinced by their ready acquiescence in his suggestions, he had formerly shewn a willingness to engage in the service of the court, and had repaid its neglect by a bold, keen, and successful opposition. These and other considerations in favour of Wentworth were strengthened by the good offices of his friend Weston, who had lately been promoted to the office of lord high treasurer, and who now repaid his former confidence by a zealous patronage. But it was not by empty overtures, or some flattering professions of Buckingham, that Wentworth, often deceived, and repeatedly insulted, was to be won from a party that yielded him honour by its esteem, and authority by its support. To an immediate place in the peerage, with the title of baron, was added the assurance of speedy promotion to a higher rank, and to the presidency of the council of York.

It will be difficult to vindicate lord Wentworth in this proceeding, although the attempt has been made by some of his biographers. Hume speaks of it with mildness and impartiality, and most readers will concur in his opinion. "His fidelity to the king," says this historian, "was unshaken; but as he now employed all his counsels to support the prerogative, which he had formerly bent all his powers to diminish, his virtue seems not to have been entirely pure, but to have been susceptible of strong impressions from private interest and ambition."

That his genius was better adapted to his present than

his former situation, and that, in fact, he had hitherto been only *acting a part*, soon appeared from his conduct as president of the council of York. The council of York, or of the North, was peculiarly suited to the genius of an absolute monarchy. The same forms of administering justice had prevailed in the four northern counties, as in other parts of England, till the thirty-first year of Henry VIII. ; when an insurrection, attended with much bloodshed and disorder, induced that monarch to grant a commission of oyer and terminer to the archbishop of York, with some lawyers and gentlemen of that county, for the purpose of investigating the grounds of those outrages, and bringing the malefactors to punishment according to the laws of the land. The good effects of the commission in restoring tranquillity, caused its duration to be prolonged ; and, on the re-appearance of commotions in those quarters, it was, in succeeding times, frequently renewed. An abuse gradually arose out of a simple expedient. Elizabeth, and after her, James, found it convenient to alter the tenour of the commission, to increase the sphere of its jurisdiction, and to augment its circumscribed legal authority by certain discretionary powers. And to such an ascendancy was this court raised, by the enlarged instructions granted to Wentworth, that the council of York now engrossed the whole jurisdiction of the four northern counties, and embraced the powers of the courts of common law, the chancery, and even the exorbitant authority of the star-chamber. Convinced that the monarch would in vain aspire to an independent supremacy, without imparting his unlimited powers to his subordinate officers, Wentworth still felt his extensive authority too circumscribed, and twice applied for an enlargement of its boundaries. His commission, says Clarendon, “ placed the northern counties entirely beyond the protection of the common law ; it included fifty-eight instructions, of which scarcely one did not exceed or directly violate the common law ; and by its natural operation, it had almost overwhelmed the country under the sea of arbitrary power, and involved the people in a labyrinth of distemper, oppression, and poverty.” It is allowed also that the office had a bad effect on his temper, which, although naturally warm, had been long corrected by a sound and vigorous judgment ; but now his passions often burst forth with a violence, neither demanded by the importance of the occasion, nor consistent with the former moderation of his character.

In 1631 he was appointed lord-deputy of Ireland; and the following year, after burying his second wife and marrying a third, he went over to his new government, invested with more ample powers than had been granted to his predecessors. This, however, did not prevent him from soliciting a farther extension of those powers; and which accordingly he obtained. He found the revenue of Ireland under great anticipations, and loaded with a debt of 106,000*l*. This occasioned the army to be both ill clothed and ill paid, and the excesses of the soldiers were great. He set himself, however, in a short time, to remedy these inconveniences; and having procured the continuance of the voluntary contribution of the nobility, gentry, and freeholders, he was very punctual in the payment of the soldiers, which put a stop to many of their disorders; and he was very successful in restoring military discipline. In July 1634, he assembled a parliament at Dublin, which granted six subsidies, payable out of lands and goods, each subsidy consisting of about 45,000*l*. to be raised in four years; the greatest sum ever known to be granted to the crown in that kingdom. The disposal of this money being entirely left to lord Wentworth, he judiciously employed it in paying the army, in reducing the incumbrances upon the public, and in all branches of government. These services greatly recommended lord Wentworth to the king, who testified his satisfaction in what he had done; but it has been complained that his government was not equally acceptable to the people. He had greater abilities than policy, and by a haughty behaviour irritated some of the most considerable persons in the kingdom.

Before he had been many months in Ireland, he solicited the king to raise him to the dignity of an earl, but had the mortification to meet with a repulse. The king seems to have been unwilling to bestow this honour on one who had incurred a considerable share of popular odium, and whose misconduct his majesty would have been thought to approve had he given such a decided proof of royal favour. About two years after, he made the same application to the king, who again declined the request, but now in a manner so pointed and decisive as seemed to bar all hopes of compliance. He assured Wentworth that the cause of his request, namely, to refute the malicious insinuations of his enemies, and prove that his majesty disbelieved their calumnies, would, if known, rather encourage than silence

his enemies, who would become more bold and dangerous when they found that they were feared. But this did not reconcile Wentworth to the disappointment, which he continued to feel bitterly, until the king sending for him in September 1639, he was in January following raised to his long-desired dignity, the earldom of Strafford. At the same time he was raised from the title of deputy to that of lord-lieutenant of Ireland, and was likewise made a knight of the garter.

On his return to Ireland, where he remained about a fortnight, he sat in parliament, had four subsidies granted, appointed a council of war, and gave orders to levy 9000 men, which with 2000 foot, and 1000 horse, which was the standing army in Ireland, and 5000 horse to be joined with them, were to be sent into Scotland, under his lordship's command, to reduce that country to obedience.

He then embarked for England, although at that time labouring under serious indisposition. On his recovery, he was made lieutenant-general of the English forces in the North, but the king having agreed to a truce with the Scots, his lordship had business of a more serious nature to attend to. On Nov. 3, 1640, the parliament, called afterwards the long parliament, met, and was composed of men who were determined to redress what they called abuses, by their own authority. In this design, the only dangerous obstacle which they feared to encounter, was the vigour and talents of Strafford. While the popular leaders detested him as a traitor to their cause, and the Scots as the implacable enemy of their nation, all equally dreaded those abilities which had laid Ireland prostrate at his feet, and which had almost inspired the royal counsels with decision. While he continued at the head of an army, there was no security that he might not, by some sudden movement, confound and crush their projects; and nothing seemed, therefore, possible to be achieved, till his destruction was first accomplished.

The apprehensions of the king soon brought their dreaded adversary into their power. When he compared the management of an Irish parliament by Strafford, with his own abortive attempts in England, Charles, without duly weighing the difference of circumstances, was led to expect from this minister's assistance, an issue no longer possible. Strafford hesitated to incur certain dangers in so hopeless a struggle. To the royal summons for his attendance in

parliament, he replied by an earnest request that he might be permitted to retire to his government in Ireland, or to some other place where he might promote the service of his majesty; and not deliver himself into the hands of his enraged enemies. But to these representations Charles refused to listen; and, with too much confidence in a firmness which had so often failed him, he encouraged his minister by a solemn promise, that "not a hair of his head should be touched by the parliament."

Strafford at length prepared to obey these repeated mandates; and having discovered a traitorous correspondence, in which his enemy Savile and some other lords had invited the Scots to invade England, he resolved to anticipate and confound his adversaries by an accusation of these popular leaders. But no sooner were the Commons informed that he had taken his seat among the peers, than they ordered their doors to be shut; and after they had continued several hours in deliberation, Pym appeared at the bar of the House of Lords; and in the name of the Commons of England, impeached the earl of Strafford of high treason. This charge was accompanied by a desire that he should be sequestered from parliament, and forthwith committed to prison; a request which, after a short deliberation, was granted. A committee of thirteen was chosen by the lower House, to prepare a charge against him. The articles of impeachment, produced at his trial, were twenty-eight in number, and regarded his conduct, as president of the council of York, as lord-lieutenant of Ireland, and as counsellor or commander in England. It would be impossible to detail all the circumstances of his trial, which was conducted with great solemnity; but though four months were employed by the managers in framing the accusation, and all Strafford's answers were extemporary, it appears from comparison, not only that he was free from the crime of treason, of which there is not the least appearance, but that his conduct, making allowance for human infirmities, exposed to such severe scrutiny, was innocent, and even laudable. The masterly and eloquent speech he made on his trial has always been admired as one of the first compositions of the kind in that age. "Certainly," say Whitlocke, who was chairman of the impeaching committee, "never any man acted such a part, of such a theatre, with more wisdom, constancy, and eloquence, with greater reason, judgment, and temper, and with a better grace in all

his words and actions, than did this great and excellent person; and he moved the hearts of all his auditors, some few excepted, to remorse and pity." But his fate was determined upon. His enemies resolved to hasten it, at the expence of justice, by adopting a proceeding, which overstepped the established forms and maxims of law, and against which innocence could form no protection. Dreading the decision of the lords, if the charges and evidence were to be weighed by the received rules, they resolved to proceed by a bill of attainder: and to enact that Strafford was guilty of high treason, and had incurred its punishment. The commons endeavoured to veil the infamy of this proceeding, by an attempt, not less infamous, and still more absurd, to satisfy the legal rules of evidence. The advice of Strafford about the employment of the Irish army, and which, by a forced interpretation, was construed into a design to subdue England by that force, had hitherto been attested by the solitary evidence of sir Henry Vane; but an attempt was now made to maintain the charge by two witnesses, as the laws of treason required. The younger Vane, on inspecting some of his father's papers, discovered a minute, as it appeared, of the consultation at which the words imputed to Strafford were alleged to have been spoken; and this minute was recognised by the elder Vane, as taken down by him at the time, in his quality of secretary. In reporting this discovery to the House, Pym maintained, in a solemn argument, that the written evidence of sir Henry Vane, at the period of the transaction, and his oral evidence at present, ought to be considered as equivalent to the testimony of two witnesses; and this extravagant position was actually sanctioned by the House, and adopted as a ground of their proceedings.

Several members, even among the personal enemies of Strafford, remonstrated against this complicated injustice, but in vain; and no obstacle could restrain the commons from pursuing their victim to death, nor were they without means to accelerate the progress of the bill of attainder in the upper House. As a warning to the lords, the names of the fifty-nine commoners who had voted against it, were posted up in conspicuous places, with this superscription, "The Straffordians, the men who to save a traitor would betray their country." The populace, indeed, were excited to every species of outrage, in order to intimidate the

House of Lords as well as his Majesty, and they succeeded too well in both cases. Out of eighty lords who had been present during the whole trial, only forty-six now ventured to attend; and when the bill came to a vote, it was carried with eleven dissenting voices. The king, who dreaded that himself and family might fall victims to the vindictive rioters, summoned his privy-council to devise means for his safety, and they declared no other could be found but his assent to the death of Strafford; he represented the violence which he should thus impose on his conscience; and they referred him to the prelates, who, trembling under their own apprehensions, earnestly concurred in the advice of the privy-counsellors. Juxon alone, whose courage was not inferior to his other virtues, ventured to advise him, if in his conscience he did not approve of the bill, by no means to assent to it.

Strafford, hearing of the king's irresolution and anxiety, wrote a letter, in which he entreated his majesty, for the sake of public peace, to put an end to his unfortunate, however innocent life, and to quiet the tumultuous people by granting them the request for which they were so importunate. The magnanimity of this letter made little impression on the courtiers who surrounded the king; they now urged, that the full consent of Strafford to his own death absolved his majesty from every scruple of conscience; and after much anxiety and doubt, the king granted a commission to four noblemen to give the royal assent, in his name, to the bill, a measure ultimately as pernicious to Charles as it was now to Strafford, for with it was coupled his assent to the bill which rendered this parliament perpetual. But so much was his majesty at this time under the presence of terror, or regard for Strafford, that he did not perceive that this last bill was of fatal consequence to himself. In fact, in comparison with the bill of attainder, this concession made no figure in his eyes. A circumstance, says Hume, which, if it lessens our idea of his resolution or penetration, serves to prove the integrity of his heart, and the goodness of his disposition. It is indeed certain, that strong compunction for his consent to Strafford's execution attended this unfortunate prince during the remainder of his life; and even at his own fatal end, the memory of this guilt, with great sorrow and remorse, recurred upon him.

Strafford, notwithstanding his voluntary surrender of his

life, in the letter he wrote to the king, was not quite prepared to expect so sudden a dereliction by his sovereign. When secretary Carleton waited on him with the intelligence, and stated his own consent as the circumstance that had chiefly moved the king, the astonished prisoner inquired if his majesty had indeed sanctioned the bill? and when assured of the fatal truth, he exclaimed: "Put not your trust in princes, nor in the sons of men; for in them there is no salvation." Resuming, however, his accustomed fortitude, he began now to prepare for his fate, and employed the short interval of three days, which was allowed him, in the concerns of his friends and his family. He humbly petitioned the House of Lords to have compassion on his innocent children. He wrote his last instructions to his eldest son, exhorting him to be obedient and grateful to those entrusted with his education; to be sincere and faithful towards his sovereign, if he should ever be called into public service; and, as he foresaw that the revenues of the church would be despoiled, he charged him to take no part in a sacrilege which would certainly be followed by the curse of Heaven. He shed tears over the untimely fate of Wandesford, whom he had entrusted with the care of his government, and the protection of his family, and who, on learning the dangers of his friend and patron, had fallen a victim to grief and despair. In a parting letter to his wife, he endeavoured to support her courage; and expressed a hope, that his successor, lord Dillon, would behave with tenderness to her and her orphans. On being refused an interview with sir George Radcliffe and archbishop Laud, his fellow-prisoners in the Tower, he conveyed a tender adieu to the one, and to the other an earnest request for his prayers and his parting blessing.

His latest biographer remarks, that the day of Strafford's execution threw a brighter lustre over his name, than his most memorable transactions. As he passed along to Tower Hill, on which the scaffold was erected, the populace, who eagerly thronged to the spectacle, beheld his noble deportment with admiration. His tall and stately figure, the grave, dignified symmetry of his features, corresponded with the general impression of his character: and the mildness, which had taken place of the usual severity of his forehead, expressed repentance enlivened by hope, and fortitude tempered by resignation. In his address to the people from the scaffold, he assured them that he sub-

mitted to his sentence with perfect resignation; that freely and from his heart he forgave all the world. "I speak," said he, "in the presence of Almighty God, before whom I stand: there is not a displeasing thought that ariseth in me to any man." He declared that, however his actions might have been misinterpreted, his intentions had always been upright: that he loved parliaments, that he was devoted to the constitution and to the church of England: that he ever considered the interests of the king and people as inseparably united; and that, living or dying, the prosperity of his country was his fondest wish. But he expressed his fears, "that the omen was bad for the intended reformation of the state, that it commenced with the shedding of innocent blood." Having bid a last adieu to his brother and friends who attended him, and having sent a blessing to his nearer relations who were absent, "And now," said he, "I have nigh done! One stroke will make my wife a widow, and my dear children fatherless, deprive my poor servants of their indulgent master, and separate me from my affectionate brother and all my friends. But let God be to you and them all in all." Going to disrobe, and prepare himself for the block, "I thank God," said he, "that I am no wise afraid of death, nor am daunted with any terrors; but do as cheerfully lay down my head at this time, as ever I did when going to repose." He then stretched out his hands as a signal to the executioner; and at one blow his head was severed from his body.

His execution took place May 12, 1641, in the forty-ninth year of his age. Though his death, says Hume, was loudly demanded as a satisfaction to justice, and an atonement for the many violations of the constitution, it may be safely affirmed, that the sentence by which he fell was an enormity greater than the worst of those which his implacable enemies prosecuted with so much cruel industry. The people in their rage had totally mistaken the proper object of their resentment. All the necessities, or, more properly speaking, the difficulties with which the king had been induced to use violent expedients for raising supply, were the result of measures previous to Strafford's favour: and if they arose from ill conduct, he at least was entirely innocent. Even those violent expedients themselves which occasioned the complaint that the constitution was subverted, had been, all of them, conducted, so far as appeared, without his counsel or assistance. And whatever his pri-

vate advice might be, this salutary maxim he failed not, often, and publicly, to inculcate in the king's presence, that, if any inevitable necessity ever obliged the sovereign to violate the laws, this license ought to be practised with extreme reserve, and as soon as possible a just atonement be made to the constitution for any injury that it might sustain from such dangerous precedents. The first parliament after the Restoration reversed the bill of attainder; and even a few weeks after Strafford's execution, this very parliament remitted to his children the more severe consequences of his sentence, as if conscious of the violence with which the prosecution had been conducted.

Strafford's general character may be collected from the preceding sketch; but is more fully illustrated in his "Letters," published in 1739, 2 vols. folio; and in an interesting sequel, published lately by Dr. Whitaker, in the "Life and Correspondence of Sir George Radcliffe," 1810, 4to. A few particulars yet remain, gleaned by Dr. Birch from various authorities. Lord Strafford was extremely temperate in his diet, drinking, and recreations; but naturally very choleric, an infirmity which he endeavoured to controul, though upon sudden occasions it broke through all restraints. He was sincere and zealous in his friendships. Whitelocke assures us, that, "for natural parts and abilities, and for improvement of knowledge by experience in the greatest affairs, for wisdom, faithfulness, and gallantry of mind, he left few behind him, that might be ranked equal with him." Lord Clarendon acknowledges, indeed, that the earl, in his government of Ireland, had been compelled, by reason of state, to exercise many acts of power, and had indulged some to his own appetite and passion; and as he was a man of too high and severe a deportment, and too great a contemner of ceremony, to have many friends at court, so he could not but have enemies enough. But he was a man, continues that noble historian, of great parts and extraordinary endowments of nature, not unadorned with some addition of art and learning, though that again was more improved and illustrated by the other; for he had a readiness of conception, and sharpness of expression, which made his learning thought more than in truth it was. He was, no doubt, of great observation, and a piercing judgment, both in things and persons; but his too great skill in persons made him judge the worse of things; for it was his misfortune to live in a

time wherein very few wise men were equally employed with him, and scarce any but the lord Coventry (whose trust was more confined) whose faculties and abilities were equal to his. So that, upon the matter, he relied wholly upon himself; and discerning many defects in most men, he too much neglected what they said or did. Of all his passions pride was most predominant; which a moderate exercise of ill fortune might have corrected and reformed, and which the hand of heaven strangely punished by bringing his destruction upon him by two things that he most despised, the people, and sir Harry Vane. In a word, the epitaph, which Plutarch records, that Sylla wrote for himself, may not unfitly be applied to him, "that no man did ever exceed him, either in doing good to his friends, or in doing mischief to his enemies;" for his acts of both kinds were most notorious.¹

WENTWORTH (THOMAS), the supposed author of a law work of great reputation and authority, was born in 1567, in Oxfordshire, of the family of the Wentworths, of Northamptonshire. He was entered of University college, Oxford, in 1584, and after remaining three years there, removed to Lincoln's Inn, studied law, and was admitted to the bar. In September 1607 he was elected recorder of Oxford, and in 1611 was Lent reader at Lincoln's Inn. He also sat in several parliaments in the reigns of James I. and Charles I. for the city of Oxford. Wood says that in parliament he shewed himself "a troublesome and factious person," and was more than once imprisoned. According to the same writer, he behaved so turbulently at Oxford, that he was discomfited with disgrace, but was afterwards restored. His restless spirit, however, returning, his friends advised him to retire, which he did to Henley. Some time after he went to London, and died in or near Lincoln's Inn, in Sept. 1627. Such is Wood's account. The work attributed to him is entitled "The office and duty of Executors," &c. which, according to Wood, was published in 1612, 8vo, and has been often reprinted; the last edition in 1774, revised, with additions by the late serjeant Wilson. But there seems reason to doubt whether Wentworth was the original writer, for it has been ascribed by several authors to judge Dodderidge.²

¹ Biog. Brit.—Macdiarmid's Lives of British Statesmen.—Strafford's Letters.—Life of Radcliffe.—Birch's Lives.—Hume's History.

² Ath. Ox. vol. I.—Bridgman's Legal Bibliography.

WEPFER (JOHN JAMES), a celebrated physician, was born at Schaffhausen, Dec. 23, 1620. He studied at Strasburgh and Basle for eight years, and after having attended some of the learned medical professors of Italy for two more years, returned to Basle, and took his doctor's degree in July 1647. In practice he was so successful, that his advice was in great demand, not only through Switzerland, but in the German courts. In 1675 the duke of Wirtemberg appointed him his physician, and some time afterwards the marquis of Dourlach, and the elector Palatine, bestowed the same title on him. His care and anxiety, in attending upon the duke of Wirtemberg in 1691, and upon the soldiers of the imperial army commanded by the duke, was of great prejudice to his own health, which was at last fatally injured by his attendance on the army of the emperor Leopold, in which an epidemic fever prevailed. He contracted an asthmatic disorder, ending in a dropsy, of which he died January 28, 1695. His works, most of which have been often reprinted, are highly valued for practical utility, abounding in accurate and judicious observation. Among these we may enumerate his, 1. "*Observationes anatomicæ ex cadaveribus eorum quos sustulit Apoplexia*;" this, after going through three editions, was published, at least twice, under the title of "*Historia Apoplecticorum*," Amst. 1710, 1724, 8vo. 2. "*Observationes Medico-practicæ de affectibus capitis internis et externis*," 1727, 4to, published by his grandsons, with his life, and a history of the disorder of which he died. This work was the result of fifty years observation.¹

WERENFELS (SAMUEL), an eminent protestant divine, was the grandson of John James Werenfels, a clergyman at Basil, who died November 17, 1655, leaving "*Sermons*" in German, and "*Homilies on Ecclesiastes*" in Latin. He was the son of Peter Werenfels, likewise an eminent protestant divine, born 1627, at Leichtal; who, after having been pastor of different churches, was appointed archdeacon of Basil in 1654, where he gave striking proofs of his piety and zeal during the pestilence which desolated the city of Basil in 1667 and 1668. His sermons, preached at that time from Psalm xci. have been printed. He was appointed professor of divinity in 1675, and died May 23, 1703, aged seventy-six, leaving a great number of valuable

¹ *Niceron*, vol. XI.—*Eloy Dict. Hist. de Medecine*.

“Dissertations,” some “Sermons,” and other works. His son, the immediate subject of the present article, was born March 1, 1657, at Basil. He obtained a professorship of logic in 1684, and of Greek in the year following, and soon after set out on a literary journey through Holland and Germany, and then into France, with Burnet, afterwards bishop of Salisbury, and Frederick Battier. At his return to Basil he was appointed professor of rhetoric, and filled the different divinity chairs successively. He died in that city, June 1, 1740. His works have all been collected and printed in 2 vols. 4to; the most complete edition of them is that of Geneva and of Lausanne, 1739. They treat of philology, philosophy, and divinity, and are universally esteemed, particularly the tract “De Logomachiis Eruditorum.” In the same collection are several poems, which show the author to have been a good poet as well as an able philosopher and learned divine. We have also a vol. 8vo, of his “Sermons,” which are much admired.¹

WESLEY (SAMUEL), an English divine, of whom some account may be acceptable, preparatory to that of his more celebrated son, was the son of a nonconformist minister, ejected in 1662. He was born about 1662. He was educated in nonconformist sentiments, which he soon relinquished, owing to the violent prejudices of some of his sect in favour of the murder of Charles I. He spent some time at a private academy, and at the age of sixteen walked to Oxford, and entered himself of Exeter college, as a servitor. He had at this time no more than two pounds sixteen shillings, nor any prospect of future supply but from his own exertions. But by industry, and probably by assisting his fellow students, he supported himself until he took his bachelor's degree, without any preferment or assistance from his friends, except *five shillings*. He now came to London, having increased his little stock to 10*l.* 15*s.* Here he was ordained deacon, and obtained a curacy, which he held one year, when he was appointed chaplain of the Fleet. In this situation he remained but a year, and returned to London, where he again served a curacy for two years, during which time he married and had a son. He now wrote several pieces which brought him into notice and esteem, and a small living was given him in the country, that, if we mistake not, of South

¹ Chauffepie.—Moreri.

Ormesby, in the county of Lincoln. He was strongly solicited by the friends of James II. to support the measures of the court in favour of popery, with promises of preferment if he would comply with the king's desire. But he absolutely refused to read the king's declaration; and though surrounded with courtiers, soldiers, and informers, he preached a bold and pointed discourse against it, from Daniel iii. 17, 18. "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." When the revolution took place he wrote a work in defence of it, dedicated to queen Mary, who, in consequence of it, gave him the living of Epworth, in Lincolnshire, about 1693; and in 1723 he was presented to the living of Wroote, in the same county, in addition to Epworth, which last he held upwards of forty years.

In the beginning of 1705 he printed a poem on the battle of Blenheim, with which the duke of Marlborough was so well pleased, that he made him chaplain to colonel Lestelle's regiment, which was to remain in England some time. In consequence of the same poem, a noble lord sent for him to London, promising to procure him a prebend; but unhappily he was at this time engaged in a controversy with the dissenters, who being in favour at queen Anne's court, and in parliament, had influence enough to obstruct his promotion, and even to procure his removal from the chaplaincy of the regiment.

As a parish priest he was very exemplary in the discharge of his duties, which did not, however, divert him from literary pursuits, the most serious of which was the study of the scriptures in the original languages. One consequence of this was his Latin commentary on the Book of Job, "*Dissertationes in librum Jobi*." This, which did not appear until after his death, was printed by Mr. Bower in a beautiful type, illustrated with cuts, and supported by a respectable list of subscribers. It appears to have been the most laboured of its author's works. He collated all the copies he could meet with of the original, and the Greek and other versions and editions; and, after his labours and his library had been burnt with his house (which had suffered the like fate once before, about 1707), he resumed the task in the decline of life, oppressed with gout and

palsy through long habit of study. Among other assistances, he particularly acknowledges that of his three sons, and his friend Maurice Johnson.

As he had received much applause, and even promotion for his poetical efforts, we are not to wonder that he exercised this talent rather frequently, producing "The Life of Christ, an heroic poem," 1693, folio, dedicated to the queen, and reprinted with large additions and corrections in 1697; "The History of the Old and New Testament attempted in verse, and adorned with three hundred and thirty sculptures, engraved by J. Sturt," 1704, 3 vols. 12mo, addressed to queen Anne in a poetical dedication; "Maggots, or Poems on several subjects," 1685, 8vo; and "Elegies on Q. Mary and Abp. Tillotson," 1695, folio. His poetry, which is far from excellent, has been censured by Garth and others, but all concur in the excellence of his private character. His last moments, says Dr. Whitehead, were as conspicuous for resignation and Christian fortitude, as his life had been for zeal and diligence. He died April 30, 1735, leaving a numerous family of children, among whom were his sons Samuel, John, and Charles, and a daughter Mehetabel, a young lady of considerable literary talents and poetical fancy, who was unfortunately married to a Mr. Wright, a low man, who broke her heart. Some of her poems are printed in the sixth volume of the "Poetical Calendar."¹

WESLEY (SAMUEL, the younger), son of the preceding, was born about 1692, and sent to Westminster-school in 1704, and admitted a king's scholar in 1707, whence he was elected to Christ-church, Oxford, in 1711. Here, as well as at Westminster, he acquired the character of an excellent classical scholar. He was the author of two poems of considerable merit, "The Battle of the Sexes," and "The Prisons opened;" and of another called "The Parish-Priest, a Poem, upon a clergyman lately deceased," a very dutiful and striking eulogy on his wife's father; which are all printed among his poems, and several humorous tales, in 1736, 4to, and after his death in 1743, 12mo. He gave to the Spalding society an annulet that had touched the heads of the three kings of Cologne, whose names were in black letters within. When he took his master's degree, he was appointed to officiate as usher at Westmin-

¹ Whitehead's Life of Wesley.—Nichols's Bowyer.

ster-school; and soon after he took orders, under the patronage of bishop Atterbury, to whom he was ever greatly attached, and the banishment of that celebrated prelate made no change in his friendship for him, as he was fully convinced of his innocence. This attachment, and his opposition to sir Robert Walpole, barred all hopes of preferment at Westminster, but in 1732 he was appointed master of Tiverton-school in Devonshire, over which he presided till his death. Samuel Wesley was unquestionably the best poet of his family, but he was a very high-churchman, and totally disapproved of the conduct of his brothers, John and Charles, when they became itinerant preachers, being afraid that they would make a separation from the church of England. He died at Tiverton Nov. 6, 1739, and was buried in the church-yard there, with a long epitaph.¹

WESLEY (JOHN), the most celebrated of the family, and the founder of the society of Methodists, was the second son of the rev. Samuel Wesley, and was born at Epworth in Lincolnshire, June-17, 1703, O. S. His mother was the youngest daughter of Dr. Samuel Annesley, an eminent nonconformist, and appears to have been a woman of uncommon mental acquirements, and a very early student of religious controversies. At the age of thirteen she became attached to the church of England, from an examination of the points in dispute betwixt it and the dissenters; but when her husband was detained from his charge at Epworth by his attendance on the convocation in London, she used to admit as many of his flock as his house could hold, and read a sermon, prayed, &c. with them. Her husband, who thought this not quite regular, objected to it, and she repelled his objections with considerable ingenuity. It is not surprising, therefore, that she afterwards approved of her sons' extraordinary services in the cause of religion.

In his sixth year John almost miraculously escaped the flames which consumed his father's house, a circumstance which was alluded to afterwards in an engraving made of him, with the inscription, "Is not this a brand plucked out of the burning?" After receiving the first rudiments of education from his mother, who also carefully instilled into

¹ Whitehead's Life of Wesley.—Nichols's Bowyer, and Atterbury's Correspondence.

her children the principles of religion, he was, in 1714, placed at the Charter-house, and became distinguished for his diligence and progress in learning. In his seventeenth year he was elected to Christ-church, Oxford, where he pursued his studies with great advantage; his natural temper, however, was gay and sprightly, and he betrayed a considerable turn for wit and humour. He amused himself occasionally with writing verses, mostly imitations or translations from the Latin. When he conceived the purpose of entering into holy orders, he appears to have been sensibly struck with the importance of the office, and became more serious than usual, and applied himself with great diligence to the study of divinity; and as the character of his future life was in a great measure formed by his early studies, it may not be superfluous to mention that two of his most favourite books were Thomas a Kempis and bishop Taylor's "Holy Living and Dying;" and, although he differed from the latter on some points, it was from reading him that he adopted his opinion of universal redemption, which he afterwards uniformly maintained. He now began to alter the whole form of his conversation, and endeavoured to reduce the bishop's advice on purity of intention, and holiness of heart, into practice. After his father had removed some scruples from his mind respecting the damnable clause in the Athanasian creed, he prepared himself for ordination, and received deacon's orders Sept. 19, 1725, from Dr. Potter, then bishop of Oxford. And such was his general good character for learning and diligence, that on March 17, 1726, he was elected fellow of Lincoln-college, though not without encountering some ridicule on account of his particularly serious turn. In April he left Oxford, and resided the whole summer at Epworth and Wroote, where he frequently filled his father's pulpit.

On his return to the university in Sept. following he was chosen Greek lecturer, and moderator of the classes, Nov. 7, although he had only been elected fellow of the college in March, was little more than twenty-three years of age, and had not yet proceeded master of arts. Such honourable distinction appears to have increased his diligence; besides his theological studies, he studied the classics critically, and his occasional attempts in English poetry had beauty and excellence enough to be approved by the best judges of his time. On Feb. 14, 1727, he proceeded M.A. and acquired considerable credit by his disputation for that

degré. He began about this time to separate himself from society, that he might not be diverted from those religious inquiries which now pressed upon his mind. His religious sentiments were not yet fixed; he had read much, perhaps as much as was necessary to be acquainted with the most common distinctions between Christians, but the principles on which he afterwards acted, were not yet settled. He appears to have had some thoughts of accepting the offer of a school in Yorkshire, and his chief inducement was its being represented as seated in a frightful, wild, and almost inaccessible situation, where he could run no risk of many visits. The school, however, was otherwise disposed of. In the interim he laid down the following plan of study, from which, for some time, he never suffered any deviation: Mondays and Tuesdays were devoted to the Greek and Roman classics, historians, and poets. Wednesdays to logic and ethics. Thursdays to Hebrew and Arabic. Fridays to metaphysics and natural philosophy. Saturdays to oratory and poetry, chiefly composing. Sundays to divinity. Mathematics, optics, and the French language, appear likewise to have occupied his leisure hours.

In the month of August 1727, he left Oxford to become his father's curate at Wroote, where he found time to pursue the above plan of study. In July 1728 he returned to Oxford with a view to obtain priest's orders, and was accordingly ordained Sept. 22, by Dr. Potter. He immediately set out for Lincolnshire, and did not again visit Oxford till June 1729, where he found that his brother Charles, Mr. Morgan, and one or two more, had just formed a little society, chiefly to assist each other in their studies, and to consult on the best method of employing their time to advantage. He joined them every evening until his return to Wroote, where he remained until Dr. Morley, rector of his college, induced him to quit his curacy and reside at Oxford, where he might get pupils, or a curacy near the city. His presence, however, being required by the statute, was Mr. Wesley's principal inducement for leaving the situation, however humble, which he enjoyed under his father.

At Oxford he resided from Nov. 1729 to Oct. 1735, and it was during this period that the first Methodist society was established, or rather begun. In the mean time he obtained pupils, and became a tutor in Lincoln college; he also presided in the hall as moderator in the disputations,

held six times a week, and had the chief direction of the religious society, which, as we have already observed, had at first no other view than their own benefit. By the advice of one of the number, Mr. Morgan, a commoner of Christ Church, they began to visit some prisoners in the jail, and thence extended their visits to the sick poor in the city. In this they first met with some degree of encouragement, but afterwards had to encounter considerable opposition and much ridicule; and, among other names, were called *Sacramentarians*, because they partook of the sacrament once a week. But their principal name was *Methodists*, alluding to a sect of ancient physicians so called, who were the disciples of Themison, and boasted that they found out a more easy *method* of teaching and practising the art of physic. In the mean time the society, which consisted only of John and Charles Wesley, Mr. Morgan before-mentioned, Mr. Kirkman of Merton college, Mr. Ingham of Queen's, Mr. Broughton of Exeter, Mr. Clayton of Brasenose, Mr. James Hervey, and George Whitfield, continued to visit the prisoners, and some poor families in the town when they were sick; and that they might have wherewith to relieve their distress, they abridged themselves of all the superfluities and of many of the conveniencies of life. They also took every opportunity of conversing with their acquaintance, to awaken them to a sense of religion; and by argument defended themselves as well as they could against their opponents, who attacked them principally because they thought all this superfluous, mere works of supererogation. But it does not appear that either they or the society itself had fear or hope of the important consequences that would follow.

In 1732 we find Mr. Wesley at London, whence he went to Putney, on a visit to the celebrated William Law, with whose writings he was greatly captivated. From this time also he began to read the "*Theologia Germanica*," and other mystic writers, with whose opinions he coincided, as making religion to consist chiefly in contemplation, and inward attention to our own mind; but, says his biographer, it does not appear that he was less diligent in the instituted means of grace, nor less active in doing good to others than before. He was now known to many pious and respectable persons in London, who began to take notice of him. He heartily approved of the conduct of those well-disposed persons who associated together to carry on a plan

for the suppression of vice, and spreading religion and virtue among the people; and in August 1732 was admitted into the society for the propagation of Christian knowledge.

By reading Law's "Christian Perfection," and his "Serious Call to a holy Life," Mr. Wesley was confirmed in the views he before had of the effects which the gospel is intended to produce on the minds of those who sincerely embrace it; and was fully convinced of the absurdity and danger of being an half Christian. On Jan. 1, 1733, he preached at St. Mary's, Oxford, before the university, on the "circumcision of the heart." His biographer says, that in this sermon "he has explained with great clearness, and energy of language, his views of the Christian salvation to be attained in this life; in which he never varied, in any material point, to the day of his death." In this month he set out for Epworth; and the declining state of his father's health occasioned his parents to speculate on the possibility of obtaining the living of Epworth for him, in case of his father's demise. But to this he seems to have been indifferent, if not reluctant; he still wished to go back to Oxford, where in his absence there had been a great falling-off in his society; and when in the following year his father wrote to him, requesting him to apply for the next presentation, he answered he was determined not to accept the living if he could obtain it, and gave the preference to Oxford, as the place where he could improve himself more than elsewhere, and consequently contribute most to the improvement of others. It was in vain that his father and brother Samuel engaged in a controversy with him on the subject. His father died in April 1735, and the living was given away in May, so that he now considered himself as settled at Oxford, without any wish of being further molested in his quiet retreat.

But a new scene of action was soon proposed to him, of which he had not before the least conception. The trustees of the new colony of Georgia were greatly in want of proper persons to send thither to preach the gospel, not only to the colony, but to the Indians. They fixed their eyes on Wesley and some of his friends, as the most proper persons, on account of the regularity of their behaviour, their abstemious way of living, and their readiness to endure hardships. In August 1735, being in London, he was introduced to Mr. Oglethorpe, and the matter proposed to him. For some time he hesitated, in order to consider it,

and take the advice of his friends, and then consented, and began to prepare for his voyage, along with his brother Charles, Mr. Ingham, and Mr. Delamotte, the son of a merchant in London. But his expedition was unsuccessful. The Indians were the intended objects of his ministry, but he found no opportunity of going among them, for general Oglethorpe wished to detain him at Savannah, where the English had formed their settlement. Even here, however, he became frequently involved in disputes with the colonists. High-church principles, says one of his biographers, continually influenced his conduct; "an instance of which was his refusing to admit one of the holiest men in the province to the Lord's Supper, though he earnestly desired it, because he was a dissenter, unless he would submit to be re-baptized." He also refused the communion to a married lady, whom he had himself courted for a wife, which excited a powerful hostility against him, and occasioned his return to England, after a ministry in Georgia of about a year and nine months. He allows himself that all he learned was, what he least of all expected, that he "who went to America to convert others, was never himself converted to God."

During his voyage to Georgia he had met with a company of Moravians, with whose behaviour he was greatly delighted; and on his return to England he met with a new company who had just arrived from Germany. From them he seems to have learned some of his peculiar doctrines, particularly instantaneous conversion, and assurance of pardon for sin. These discoveries made him desirous to go to the fountain-head of such, and accordingly he went to Germany, and visited the settlements of the Moravians. In 1738 he returned to London, and began with great diligence to preach the doctrine which he had just learned. His "Journals," in which he records the whole progress of his ministry, discover a surprising state of mind, which it is difficult to characterize: considerable attention to the sacred Scriptures, with an almost total abandonment to impressions of mind, which would go to make the Scriptures useless: some appearance of scrupulous regard to the real sense of scripture, while an enthusiastic interpretation is put upon passages, according as they happen first to strike the eye on opening the Bible. Great success, we are told, attended his preaching, and yet some are said to have been "born again" in a higher sense, and some only in a lower.

But in this anomalous spirit he was called to assist Mr. Whitfield, who had begun his career of field-preaching at Bristol, and was now about to return to Georgia. Mr. Wesley trod in Whitfield's irregular steps at Bristol; though he confesses that he had been so tenacious of decency and order, that he should have thought the saving of souls almost a sin, if not done in a church. The multitudes which attended the preaching of Wesley were great, though not so great as those which had flocked to Whitfield; but the sudden impressions, loud cries, and groans of the hearers, were far greater than any thing we find recorded in the life of Whitfield. It was in the neighbourhood of Bristol that the first regular society of methodists was formed, in May 1739, and laid the foundation of that unlimited power which Wesley afterwards exercised over the whole sect. The direction of the building at Kingswood was first committed by him to eleven seoffees of his own nomination. But for various reasons, urged by his friends, this arrangement was changed. One of those reasons, he says himself, "*was enough*, viz. that such seoffees would always have it in their power to controul me, and if I preached not as they liked, to turn me out of the room I had built." He therefore took the whole management into his own hands: and this precedent he ever after followed, so that from time to time the whole of the numerous meeting-houses belonging to the methodists were either vested in him, or in trustees who were bound to admit him, and such other preachers as he should appoint, into the pulpits. Whitfield was one of those who advised this plan in the case of the Kingswood meeting, and was himself afterwards excluded from this very pulpit. Whitfield and Wesley had run their course together in amity, but on the return of the former from America, in 1741, a breach took place between them, both of them having now become more decided in their principles. Whitfield was a Calvinist, and Wesley an Arminian. "You and I," said Whitfield, "preach a different gospel;" and after some unavailing struggles, principally on the part of their friends, to bring about a reconciliation, they finally parted, and from this time formed two sects, different in their form as well as principles, for Whitfield seems to have trusted entirely to the power of his doctrines to bring congregations and make converts, while Wesley had already begun and so perfected a gigantic system of *connection*, of which his personal influence was the sole mover.

Although it is not our intention, and would indeed be impracticable, within any reasonable bounds, to give an account of the progress of the Wesleyan methodism, we may mention a few links of that curious chain which binds the whole body. The first division of the society is a *class*. All those hearers who wish to be considered as members, must join a class. This is composed of such as profess to be seeking their salvation. About twelve form a class, at the head of which is the most experienced person, called a *class-leader*, whose business Mr. Wesley thus defines: "to see each person in his class once a week, at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require: to receive what they may be willing to give to the poor; to meet the minister and the stewards of the society, to inform the minister of any that are sick, or disorderly, and will not be reformed, and to pay to the stewards what they have received of the several classes in the week preceding." These classes, according to the present custom, meet together once a week, usually in the place of worship, when each one tells his experience, as it is called, gives a penny a week towards the funds of the society, and the leader concludes the meeting with prayer. The next step is to gain admission into the *bands*, the business of which seems to be much the same with the other, but there is more ample confession of secret sins here, and consequently admission into these *bands* implies the members having gone through a higher degree of probation. They have also *watch-nights*, and *love-feasts*, which are merely meetings for prayer, exhortation, and singing, and are more general, as to admission, than the preceding. Against the classes and the bands, as far as confession of secret sins and temptations to sin are concerned, very serious objections have been urged, but they are too obvious to be specified. Wesley had always great difficulty in preventing this from being considered as equivalent to popish confession. Besides these subordinate societies, the methodists have a kind of parliamentary session, under the name of a *conference*, in which the affairs of the whole body are investigated, funds provided, and abuses corrected. The origin of the conference is said to have been this. When the preachers at first went out to exhort and preach, it was by Mr. Wesley's permission and direction; some from one part of the kingdom, and some from another; and though frequently strangers

to each other, and to those to whom they were sent, yet on his credit and sanction alone they were received and provided for as friends, by the societies wherever they came. But having little or no communication or intercourse with one another, nor any subordination among themselves, they must have been under the necessity of recurring to Mr. Wesley for directions how and where they were to officiate. To remedy this inconvenience, he conceived a design of calling them together to an annual *conference*: by this means he brought them into closer union with each other, and made them sensible of the utility of acting in concert and harmony. He soon found it necessary also to bring their itinerancy under certain regulations, and reduce it to some fixed order, both to prevent confusion and for his own ease. He therefore took fifteen or twenty societies, more or less, which lay round some principal society in those parts, and which were so situated, that the greatest distance from the one to the other was not much more than twenty miles, and united them into what was called a *circuit*. At the yearly *conference* he appointed two, three, or four preachers to one of those circuits, according to its extent, which at first was very often considerable; and here, and here only, they were to labour for one year, that is, until the next conference. One of the preachers on every circuit was called the *assistant*, because he assisted Mr. Wesley in superintending the societies and other preachers: he took charge of the societies within the limits assigned him: he enforced the rules every where, and directed the labours of the preachers associated with him, pointing out the day when each should be at the place fixed for him, to begin a progressive motion round it, according to a plan which he gave them. There are few parts of Mr. Wesley's system that have been more admired, as a trick of human policy, than his perpetually changing the situations of his preachers, that they might neither, by a longer stay, become more agreeable, or disagreeable to their flock, than the great mover of all wished. The people felt this as a gratification of their love of variety; but it had a more important object, in perpetuating the power of the founder. The first of these conferences was held in 1744, and Mr. Wesley lived to preside at forty-seven of them.

In order to form the numerous societies of which the Methodists consist, Mr. Wesley's labours as a preacher are

without precedent. During the fifty years which compose his itinerant life, he travelled about 4500 miles every year, one year with another, which amount, in the above space of time, to 225,000 miles. It had been impossible for him to perform this almost incredible degree of labour, without great punctuality and care in the management of his time. He had stated hours for every purpose, and his only relaxation was a change of employment. For fifty-two years, or upwards, he generally delivered two, frequently three or four, sermons in a day. But calculating at two sermons a day, and allowing, as one of his biographers has done, fifty annually for extraordinary occasions, the whole number during this period will be 40,560. To these may be added, an infinite number of exhortations to the societies after preaching, and in other occasional meetings at which he assisted.

At first it has been supposed that Mr. Wesley's intention was to revive a religious spirit with the aid of regular clergymen; but he soon found it impossible to find a number sufficient for the extensive design he had formed. He therefore, although at first with some reluctance, employed laymen to preach, who soon became numerous enough to carry on his purpose. Ordination he long hesitated to grant, but at length the importunities of his coadjutors overcame his scruples, and he consented to give orders in imitation of the church of England, which, we believe, is now the practice with his successors. There were, however, but few things in which he gave way during what may be termed his reign. His most elaborate and impartial biographer, Dr. Whitehead, allows, that "During the time that Mr. Wesley, strictly and properly speaking, governed the societies, his power was *absolute*. There were no rights, no privileges, no offices of power or influence, but what were created or sanctioned by him; nor could any persons hold them except during his pleasure. The whole system of *methodism*, like a great and complicated machine, was formed under his direction, and his will gave motion to all its parts, and turned it this way or that, as he thought proper." To Mr. Wesley's other labours we may add his many controversial tracts against the bishops Lavington and Warburton, Drs. Middleton, Free, and Taylor, Hall, Toplady, &c. and his other works, on various subjects of divinity, ecclesiastical history, sermons, biography, &c. which were printed together in 1774, in 32 vols. 8vo.

These and his other labours he continued to almost the last of a very long life. He died at his house near the chapel in the City-road, March 2, 1791, in the eighty-eighth year of his age.

His public, and much of his private character, have been appreciated according to the views of the parties who were interested in his success. He was unquestionably a good scholar, and as a writer was entitled to considerable reputation. His talents for the pulpit have also been praised, and it is certain they were successfully employed. He is said to have succeeded best in his studied compositions, but his many engagements seldom afforded him time for such. He has been praised for his placability, but some of those in controversy with him reluctantly subscribe to this. That he was extremely charitable and disinterested has never been denied. He died comparatively poor, after having had in a principal degree the management of the whole funds of the society. He lived upon little himself, and his allowance to his preachers was very moderate. On the past or future effects of the vast society he formed, we shall not hazard an opinion. That he originally did good, great good, to the lower classes, is incontestable. He certainly contributed to meliorate that important part of society, and to produce a moral effect that had never before been so evident, or so extensive. *In his system, however, his great machine, we see too much of human policy acting on the imperfections of human nature, to admire it much.*

John Wesley has had no successor. Even at the time of his decease dissensions existed; and an interval of six years produced an actual separation of the society. The liberties of their church, and the rights of the people, formed the grounds of dispute. On pretence of giving due support to the plan of itinerancy, some leading ministers had endeavoured to obtain an exorbitant degree of power over the community and junior preachers; and they managed the conference in a way which tended to secure this power. Disgusted at these arbitrary proceedings, a Mr. Kilham, and other members of the sect, applied to the general assembly for a redress of grievances, and for an admission of the laity to a proper share in the general government of the society. Repeated applications and remonstrances being wholly fruitless, and Mr. Kilham being expelled from the fraternity by the ruling party, about 5000

discontented members seceded from the connection in 1797, and formed independent arrangements on a popular basis. Dr. Whitehead allows that *at present* (1796) the preachers of the old society "claim unlimited powers, both to make laws and execute them, by themselves or their deputies, without any intermediate authority existing to act as a check in favour of the people. But what is still much worse than all the rest, is, that the *present* system of government among the methodists, requires such arts of human policy and *chicanery* to carry it on, as, in my opinion, are totally inconsistent with the openness of gospel simplicity. It is happy that the great body of the preachers do not enter into the spirit of it, and indeed know little about it: being content with doing their duty on the *circuits* to which they are appointed, and promoting the spiritual welfare of the people." This bad form of government, however, has probably been changed, as we understand that the society is now harmonious and increasing.

Mr. Wesley's brother and coadjutor, CHARLES, was born at Epworth, Dec. 18, 1708. He was first educated at home, under the care of his mother; but, in 1716, was sent to Westminster-school. In 1721 he was admitted a scholar on the foundation; and at length became captain of the school. In 1726 he was elected to Christ-Church, Oxford; at which time his brother John was fellow of Lincoln. Here he pursued his studies with remarkable diligence, and became more and more of a religious turn of mind. He proceeded master of arts in the usual course; and, in 1735, was prevailed upon by his brother John to accompany him in his mission to Georgia. Charles accordingly engaged himself as secretary to general Oglethorpe, in which character he left England; but he was first of all ordained both deacon and priest. After preaching to the Indians, and undergoing various difficulties and hardships, he returned to England in 1736. In England he officiated as a public minister among those of the Methodist persuasion with great popularity; sometimes residing in the metropolis, but generally as an itinerant preacher. In some points of discipline he differed much with his brother John. He died in 1788, in the 79th year of his age. He was of a warm and lively character, well acquainted with all texts of scripture; and his discourses were greatly admired. He was also respectable as a scholar and a poet, and was the author of the

Hymns now used in the society. He left two sons, of great reputation in the musical world.¹

*WESSELUS (JOHN), one of the most learned men of the fifteenth century, was born at Groningen about 1419, and having lost his friends in his infancy, was sent by a benevolent lady, along with her only son, to be educated at a college at Swoll, which at that time happened to be in greater estimation than that of Groningen. This college was superintended by a community of monks, and Wesselus had at one time an inclination to have embraced the order, but was disgusted by some superstitious practices. After having studied here with great diligence, he removed to Cologne, where he was much admired for his proficiency, but already betrayed a dislike to the sentiments of the schoolmen. Being invited to teach theology at Heideberg, it was objected that he had not received his doctor's degree; and when he offered to be examined for that degree, he was told that the canons did not permit it should be bestowed on a layman. Having therefore repugnance to take orders, he confined his services to the giving of some lectures in philosophy; after which he returned to Cologne; and afterwards visited Louvain and Paris. The philosophical disputes being carried on then with great warmth between the realists, the formalists, and the nominalists, he endeavoured to bring over the principal champions of the formalists to the sect of the realists, but at last himself sided with the nominalists. He appears, however, to have set little value on any of the sects into which philosophy was at that time divided; and to a young man who consulted him concerning the best method of prosecuting his studies, he said, "You, young man, will live to see the day when the doctrines of Thomas Aquinas, Bonaventure, and other modern disputants of the same stamp, will be exploded by all true Christian divines, and when the irrefragable doctors themselves will be little regarded." A prediction, says Brucker, which discovers so much good sense and liberality, that Wessel ought to be immortalized under the appellation of the Wise Doctor. Brucker admits him in his History of Philosophy, from the penetration which, in the midst of the scholastic phrenzy of his age, enabled him to discover the futility of the controversies which agitated the followers of Thomas, Scotus, and Occam.

¹ Whitehead's Life of the Wesley family, 1796, 2 vols. 8vo.

Some say that Wesselus travelled into Greece, to acquire a more perfect acquaintance with the Greek and Hebrew languages than was then to be found in Europe. It is certain that he gained the esteem and patronage of Francis della Rovera, afterwards pope Sixtus IV. who, in an interview at Rome, offered him preferment. Wesselus desired only a copy of the Bible in Hebrew and Greek; and when the pope asked why he did not solicit for a bishopric, our philosopher replied, "Because I do not want one." On his return he taught philosophy and philology at Groningen with great approbation, and died here Oct. 4, 1489. On his death-bed he was perplexed with doubts, which were soon relieved. His biographer says, that, "Being visited, in the sickness which brought him to his end, by a friend, who inquired after his health, he replied, that 'he was pretty well, considering his advanced age, and the nature of his indisposition; but that one thing made him very uneasy, viz. that being greatly perplexed with various thoughts and arguments, he began to entertain some little doubts with respect to the truth of the Christian religion.' His friend was much surprised, and immediately exhorted him to direct all his thoughts to Christ the only Saviour; but, finding that such an admonition was displeasing, he went away deeply afflicted. But an hour or two after, Wesselus seeing his friend come back to him, he said, with an air of as much satisfaction and joy as one in his weak condition could discover, 'God be praised! all those vain doubts are fled; and now, all I know is Jesus Christ, and Him crucified;' after which confession he resigned his soul to God." It appears that his religious sentiments were in many respects contrary to those of the Romish church, and some even called him the forerunner of Luther. Many of his MSS. were burned after his death by the contrivance of the monks, but what his friends saved were published at Groningen in 1614, consisting of "*Tractatus de Oratione — de cohibendis cogitationibus — de causis incarnationis — de sacramento eucharistiæ — Farragorum Theologicarum — epistolæ,*" &c. Foppens, however, mentions an edition prior to this, published by Luther in 1525, and another at Marburg in 1617, 4to.¹

¹ *Vitæ Profess. Groningæ*, fol. 1654, p. 12.—*Fræheri Theatrum*.—*Gen. Dict.*—*Foppen Bibl. Belg.*—*Saxii Onomaast.*—*Heussenii Hist. Episcopat. Belgii Fœderati*, vol. II,

WEST (GILBERT), a very estimable writer, was the son of Dr. West, the editor of "Pindar" in 1697, who died in 1716, and his mother was sister to sir Richard Temple, afterwards lord Cobham. His father, purposing to educate him for the church, sent him first to Eton, and afterwards to Oxford; but he was seduced to a more airy mode of life by a commission in a troop of horse, procured him by his uncle. He continued some time in the army, but probably never lost the love, or neglected the pursuit of learning; and afterwards, finding himself more inclined to civil employment, he laid down his commission, and engaged in business under lord Townshend, then secretary of state, with whom he attended the king to Hanover. His adherence to lord Townshend ended in nothing but a nomination (May 1729) to be clerk-extraordinary of the Privy Council, which produced no immediate profit; for it only placed him in a state of expectation and right of succession, and it was very long before a vacancy admitted him to profit.

Soon afterwards he married, and settled himself in a very pleasant house at Wickham in Kent, where he devoted himself to learning and to piety. Of his learning his works exhibit evidence, and particularly the dissertations which accompany his version of Pindar. Of his piety the influence has probably been extended far by his "Observations on the Resurrection," published in 1747, for which the university of Oxford created him a doctor of laws by diploma, March 30, 1748, and would doubtless have reached yet further had he lived to complete what he had for some time meditated, the Evidences of the Truth of the New Testament. Perhaps it may not be without effect to tell, that he read the prayers of the public liturgy every morning to his family, and that on Sunday evening he called his servants into the parlour, and read to them first a sermon, and then prayers. Crashaw is now not the only maker of verses to whom may be given the two venerable names of *poet* and *saint*.

He was very often visited by Lyttelton and Pitt, who, when they were weary of faction and debates, used at Wickham to find books and quiet, a decent table, and literary conversation. There is at Wickham a walk made by Pitt; and, what is of far more importance, at Wickham Lyttelton received that conviction which produced his "Dissertation on St. Paul." These two illustrious friends

had for a while listened to the blandishments of infidelity*; and when West's book was published, it was bought by some who did not know his change of opinion, in expectation of new objections against Christianity; and, as infidels do not want malignity, they revenged the disappointment by calling him a methodist.

West's income was not large; and his friends endeavoured, but without success, to obtain an augmentation. It is reported, that the education of the young prince, now George III. was offered to him, but that he required a more extensive power of superintendence than it was thought proper to allow him. In time, however, his revenue was improved. He lived to have one of the lucrative clerkships of the privy-council in 1752, and Mr. Pitt afterwards made him treasurer of Chelsea-hospital. He was now sufficiently rich, but wealth came too late to be long enjoyed, nor could it secure him from the calamities of life. In 1755 he lost his only son; and on March 26, of the year following, a stroke of the palsy brought to the grave, says Dr. Johnson, "one of the few poets to whom the grave might be without its terrors."

Of his poetical works, his version of Pindar, although it discovers many imperfections, appears to be the product of great labour and great abilities. His "Institution of the Garter" is written with sufficient knowledge of the manners that prevailed in the age to which it is referred, and with great elegance of diction; but, for want of a process of events, neither knowledge nor elegance preserve the reader from weariness. His "Imitations of Spenser" are very successfully performed, both with respect to the metre, the language, and the fiction; and being engaged at once by the excellence of the sentiments, and the artifice of the copy, the mind has two amusements together. But such compositions, says Johnson, are not to be reckoned among the great achievements of intellect, because their

* West, in one of his letters to the author of the "Life of Colonel Gardiner," says; "One (lesson) I cannot help taking notice of to you upon this occasion, viz. your remarks upon the advantage of an early education in the principles of religion, because I have myself most happily experienced it. Since I owe to the early care of a most excellent woman, my mother (whose character I dare say you are no stran-

ger to) that bent and bias to religion, which, with the co-operating grace of God, hath at length brought me back to those paths of peace, from whence I might have otherwise been in danger of deviating for ever. The parallel betwixt me and colonel Gardiner was in this instance too striking not to affect me exceedingly."—Letter to Dr. Doddridge, dated March 14, 1747-8.

effect is local-and temporary : they appeal not to reason or passion, but to memory, and pre-suppose an accidental or artificial state of mind. An imitation of Spenser is nothing to a reader, however acute, by whom Spenser has never been perused. Works of this kind may deserve praise, as proofs of great industry, and great nicety of observation ; but the highest praise, the praise of genius, they cannot claim. The noblest beauties of art are those of which the effect is co-extended with rational nature, or at least with the whole circle of polished life ; what is less than this can be only pretty, the plaything of fashion, and the amusement of a day.

The private character of Mr. West was truly amiable and excellent. In him the Christian, the scholar, and the gentleman were happily united. His private virtues and social qualities were such, as justly endeared him to his friends and acquaintances. In his manner of life he was very regular and exemplary. He corresponded on very intimate and friendly terms with Dr. Doddridge, whose "Family Expositor" was ushered into the world by a recommendation from him ; and he also wrote the doctor's epitaph.¹

WEST (JAMES), a gentleman of literary talents, and long known for his fine library and museum, was the son of Richard West, esq. of Alscott, in Warwickshire, said to be descended, according to family tradition, from Leonard, a younger son of Thomas West, lord De la Warr, who died in 1525. He was educated at Baliol college, Oxford, where he took his degree of M. A. in 1726. He had an early attachment to the study of antiquities, and was elected F. S. A. in 1726, and was afterwards one of the vice-presidents. Of the Royal Society likewise he became a fellow in the same year, and was first treasurer, from Nov. 1736 to Nov. 1768, when he was elected president, and held that honourable office until his death, July 2, 1772. In 1741 he was chosen one of the representatives in parliament for St. Alban's, and, being appointed one of the joint secretaries of the treasury, he continued in that office until 1762. His old patron, the duke of Newcastle, afterwards procured him a pension of 2000*l*. For what services so large a sum was granted, we are not told.

Mr. West married the daughter and heiress of sir Thomas Stephens, timber-merchant in Southwark, who brought

¹ English Poets.—Nichols's Bowyer.—Doddridge's Letters.

him a valuable estate in Rotherhithe; and by her he had a son, James, who was auditor of the land-tax for the counties of Lincoln, Nottingham, Chester, and Derby, and sometime member of parliament for Boroughbridge in Yorkshire; and two daughters, one of whom, Sarah, married the late lord Archer, and died his widow a few years ago. The other is still living in London. Mr. West's curious collection of MSS. were sold to the late marquis of Lansdowne, and were lately purchased by parliament, with the rest of his lordship's collection, for the British Museum. Among them is much of his correspondence with the antiquaries of his time; and in the first volume of the "*Restituta*," some curious extracts are given of letters to and from Hearne. His valuable library of printed books, including many with copious MS notes by bishop Kennet, was sold by auction, from an excellently digested catalogue by Sam. Paterson, in 1773; and the same year were disposed of, his prints, drawings, coins, pictures, &c. Mr. West's catalogue is still in demand as one of the richest in literary curiosities.¹

WEST (RICHARD), lord-chancellor of Ireland, a lawyer of whom we have very little information, studied his profession in one of the Temples. He married Elizabeth, one of the two daughters of bishop Burnet. He was appointed king's counsel the 24th of October, 1717; and in 1725, advanced to the office of lord-chancellor of Ireland. This high post he did not long enjoy, but died the 3d of December, 1726, in circumstances not adequate to the dignity which he had possessed. He left one son, a very promising young gentleman, who is sufficiently known to the public by his friendship with Mr. Walpole, afterwards lord Orford, in whose works is his correspondence, and with the celebrated poet Gray.—Our author, the chancellor, wrote, "*A Discourse concerning Treasons and Bills of Attainder*," 1714. He also compiled, chiefly from the Petty MSS. in the Inner-Temple library, entitled "*De Creatione Nobilium*," 2 vols. fol. a work called "*An Inquiry into the Manner of creating Peers*," 1719. He wrote some papers in the "*Freethinker*," a periodical essay; and Whincop says, he was supposed to have written, "*Hecuba*," a tragedy, 1726, 4to.

Of his son, we are informed that he was educated at

¹ Nichols's Bowyer.—*Restituta*, vol. I.—*Granger's Letters*, p. 33—36.

Eton, and went thence to Oxford about the same time that Gray removed to Cambridge. Each of them carried with him the reputation of an excellent classical scholar; and Mr. Mason was told, what he seems unwilling to allow, that Mr. West's genius was reckoned the more brilliant of the two. In April 1738, Mr. West left Christchurch for the Inner Temple; but, according to his own account, in a letter to Walpole, he had no great relish for the study of the law, and had some thoughts of exchanging that profession for the army. When Gray returned from his travels in 1741, he found his friend West oppressed by sickness, and a load of family misfortunes, which had already too far affected a body originally weak and delicate. West died June 1, 1742, in the twenty-sixth year of his age. What remains to give an idea of his talents, may be found in Lord Orford's Works, and Mason's Life of Gray.¹

WEST (THOMAS), the ingenious author of "The History of Furness," published in 1774, 4to, and the "Guide to the Lakes," is supposed to have had the chief part of his education in the Roman catholic religion on the continent, where he afterwards presided as a professor in some of the branches of natural philosophy. He belonged to the society of the Jesuits at the time of their suppression, and afterwards officiated as a secular priest. He had seen many parts of Europe, and considered what was extraordinary in them with a curious eye. Having, in the latter part of his life, much leisure-time, he frequently accompanied genteel parties on the tour of the lakes; and after he had formed the design of drawing up his guide, which is said to have been suggested to him by Dr. Brownrigg (See BROWNRIGG), besides consulting the most esteemed authors on the subject (as Messrs. Gray, Young, Pennant, &c.) he took several journeys on purpose to examine the lakes, and to collect such information concerning them from the neighbouring gentlemen, as he thought necessary to complete the work, and make it truly deserving the title. He resided at Ulverston, where he was respected as a worthy and ingenious man; and died July 10, 1779, at the ancient seat of the Stricklands, at Sizergh, in Westmorland, in the sixty-third year of his age; and, according to his own request, was interred in the vault of the Stricklands, in Kendal church. Among Cole's MSS. in the British Mu-

¹ Biog. Dram.—Lord Orford's Works, vol. II.—Mason's Life of Gray.—Gent. Mag. vol. LXXII.

seum is a letter from him to col. Townley, giving an account of some bodies found buried at Gogmagog hills, near Cambridge. In the "Archæologia, vol. V. is by him "An account of Antiquities discovered at Lancaster." ¹

WESTFIELD (THOMAS), a native of Ely, was educated in Jesus-college, in Cambridge, where he was scholar and fellow some time; but, appearing in public, was, first, assistant to Dr. Nicolas Felton, at St. Mary-le-bow, London, and then presented to this church; and soon after to St. Bartholomew's, London; made archdeacon of St. Alban's; and at length advanced to the see of Bristol, as one of those persons whom his majesty found best qualified for so great a place, for soundness of judgment and unblameableness of conversation, for which he had before preferred Dr. Prideaux to the see of Worcester, Dr. Winniff to Lincoln, Dr. Brownrig to Exeter, and Dr. King to London. He was offered the same see in 1616, as a maintenance, but he then refused it; but, having now gotten some wealth, he accepted it, that he might adorn it with hospitality out of his own estate. He was much revered and respected by the earl of Holland, and other noblemen, before the troubles came on; but was as much contemned, when the bishops grew out of favour; being disturbed in his devotion, wronged of his dues, and looked upon now as a formalist, though he was esteemed not long before one of the most devout and powerful preachers in the kingdom; but this we may suppose not to be done by the parliament's authority; because we find an order of theirs, dated May 13, 1643, commanding his tenants, as bishop of Bristol, to pay him the rents, and suffer him to pass safely with his family to Bristol, being himself of great age, and a person of great learning and merit. He was afterwards ejected, and died June 25, 1644. He preached the first Latin sermon at the erection of Sion-college; and, though he printed nothing in his life-time, yet two little volumes of his sermons were published after his death, entitled, "England's Face with Israel's Glass;" containing eight sermons upon Psalm cvi. 19, 20, &c. and "The white robe or Surplice vindicated, in several Sermons;" the first printed in 1646, the other in 1660. He was buried in Bristol cathedral near Dr. Paul Bush, the first bishop, and has a stone with an epitaph over him. ²

¹ Gent. Mag. LXXXII.—Gough's Topog.—Cole's MS Athenæ in Brit. Mus.

² Lloyd's Memoirs, fol.—Walker's Sufferings.—Cole's MS Athenæ.—Lysons' Environs.

WESTON (ELIZABETH JANE), a learned lady of the sixteenth century, was born about the beginning of the reign of Elizabeth, and is supposed by Dr. Fuller to have been a branch of the ancient family of the Westons, of Sutton, in Surrey. She appears to have left England at an early age, and to have settled at Prague, in Bonemia, where she married one John Leon, who is said to have resided there in the emperor's service. She was skilled in the languages, particularly in the Latin, in which she wrote with elegance and correctness. She was greatly esteemed by learned foreigners. She is commended by Scaliger, and complimented by Nicholas May in a Latin epigram. She is placed by Mr. Evelyn, in his "Numismata," among learned women; and by Philips among female poets. She is ranked by Farnaby with sir Thomas More, and the best Latin poets of the sixteenth century. She translated several of the fables of Æsop into Latin verse. She also wrote a Latin poem in praise of typography, with many poems and epistles, on different subjects, in the same language, which were collected and published. She was living in 1605, as appears from an epistle written by her, and dated Prague, in that year. The only work we can point out of hers, as published, is, "*Parthenico Elizabethæ Joannæ Westoniæ, virginis nobilissimæ, poetriæ florentissimæ, linguarum plurimarum peritissimæ, libri tres, opera et studio G. Mart. à Baldhoven, Sil. collectus, et nunc denuo amicis desiderantibus communicatus*," Praga, typis Pauli Sissii, 12mo, without date, but probably about 1606.¹

WESTON (STEPHEN), bishop of Exeter, was born at Farnborough, in Berkshire, in 1665, and educated at Eton, where he was admitted into King's college, Cambridge, in 1682. There he took his degrees of B. A. in 1686, and of M. A. in 1690, and was elected a fellow both of his college, and of Eton. He was for some time an assistant, and then under-master of Eton school. He was afterwards vicar of Maple-Dorham, in Oxfordshire, and collated to a stall in Ely in 1715. He was also arendeacon of Cornwall. Having been at school and college with sir Robert Walpole, and, as some say, his tutor at one or other, he was supposed to have owed his farther preferment to that minister, and his conduct did honour to his patronage. He was consecrated bishop of Exeter, Dec. 28, 1724, and dying Jan.

¹ Ballard's British Ladies.—Fuller's Worthies.

16, 1741-2, aged seventy-seven, was buried in his own cathedral. Bishop Sherlock published, in 1749, 2 volumes of his sermons, several of which the author had himself prepared for the press. "The style of these discourses," says the editor, "is strong and expressive; but the best Greek and Roman writers were so familiar to the author, that it leads him frequently into their manner of construction and expression, which will require, sometimes, the attention of the English reader."

The son of bishop Weston, styled from his being a privy counsellor, the RIGHT HON. EDWARD WESTON, was born and educated at Eton, and afterwards studied and took his degrees at King's college, Cambridge. His destination was to public life, at the commencement of which he became secretary to lord Townshend at Hanover during the king's residence there in 1729, and continued several years in the office of lord Harrington, as his secretary. He was also transmitter of the state papers, and one of the clerks of the signet. In 1741 he was appointed gazetteer; and in 1746, when he was secretary to lord Harrington, lord lieutenant of Ireland, he became a privy-counsellor of that kingdom. Our authorities do not give the date of his death, but it happened in the early part of the present reign. In 1753 he published a pamphlet on the memorable Jew bill; in 1755, "The Country Gentleman's advice to his Son;" and in 1756, "A Letter to the right rev. the lord bishop of London," on the earthquake at Lisbon, and the character of the times. He published also "Family Discourses, by a country gentleman," re-published in 1776 by his son, Charles, under the title of "Family Discourses, by the late right hon. Edward Weston," a name, we are properly told, "very eminently distinguished for abilities and virtue, and most highly honoured throughout the whole course of life, by the friendship and esteem of the best and greatest men of his time." He left two sons, Charles, a clergyman, who died in Oct. 1801, and the rev. Stephen Weston, now living, well known as one of the most profound scholars, and what seldom can be said of men of that character, one of the first wits of the age.¹

WETENHALL (EDWARD), a learned and pious prelate, was born at Lichfield, Oct. 7, 1636. He was educated at Westminster school under the celebrated Dr. Busby, and

¹ Nichols's Bowyer.—Harwood's Alumni Etonenses.

was admitted a king's scholar in 1651, and went to Trinity college, Cambridge, on being elected a scholar on the foundation. In 1660 he removed from Cambridge to Oxford, and was made chaplain of Lincoln college, and afterwards became minister of Longcomb, in Oxfordshire, and then canon residentiary of Exeter, to which he was collated June 11, 1667, being then only master of arts. While here he was appointed master of a public school.

In 1672 he was invited into Ireland by Michael Boyle, then archbishop of Dublin, took his degree of D. D. in Dublin university, became master of a great school, curate of St. Werburgh's parish, and afterwards chanter of Christ Church. In 1678 he was promoted to the bishopric of Cork and Ross, and in April 1699 was translated to the see of Kilmore and Ardagh. While bishop of Cork and Ross he suffered much by the tyranny of the Irish, from 1688 until the settlement under king William. He repaired at his own expence the ruinous episcopal houses both of Cork and Kilmore, and rebuilt the cathedral church of Ardagh, which was quite demolished. He died in London, Nov. 12, 1713, and was buried in Westminster-abbey, where is an inscription to his memory.

Bishop Wetenhall appears to have been a zealous, but not a bigotted supporter of the church. He says in his will that "he dies a protestant, of the church of England and Ireland, which he judges to be the purest church in the world, and to come nearest to the apostolical institution; although he declares his belief that there are divers points which might be altered for the better, both in her articles, liturgy, and discipline; but especially in the conditions of clerical communion." Besides various single sermons on important topics suited to the state of the times in which he lived, he wrote, 1. "A method and order for Private Devotion," Lond. 1666, 12mo. 2. "The Catechism of the Church of England, with marginal notes," *ibid.* 1678, 8vo. 3. "Of Gifts and Offices in the public worship of God," *ibid.* and Dublin, 1678, 8vo. 4. "The Protestant Peacemaker," *ibid.* 1682, 4to, with a postscript, and notes on Mr. Baxter's, and some other late writings for peace. Baxter answered what related to himself in this postscript. 5. "A judgment of the Comet, which became first generally visible at Dublin, Dec. 13, 1680," *ibid.* 1682, 8vo. 6. "Hexapla Jacobæa; a specimen of loyalty towards his present majesty James II. in six pieces," Dublin, 1686,

8vo. 7. "An earnest and compassionate suit for forbearance to the learned Writers of some Controversies at present," Lond. 1691, 4to. This tract was occasioned by Stillingfleet's publishing his vindication of the doctrine of the Trinity. Stillingfleet having afterwards published his "Apology for writing against the Socinians," our author animadverted upon it in, 8. "The Anti-apology of the melancholy stander-by, in answer to the dean of St. Paul's Apology for writing against the Socinians," Lond. 1693, 4to. 9. "A brief and modest reply to Mr. Penn's tedious, scurrilous, and unchristian defence against the bishop of Cork," Dublin, 1699, 4to. He published also a Greek and a Latin grammar, the latter often reprinted; and a translation of the tenth satire of Juvenal, in Pindaric verse, "by a person sometime fellow of Trinity college, Dublin," but his name is signed to the dedication.¹

WETSTEIN (JOHN JAMES), a very learned divine of Germany, was descended from an ancient and distinguished family, and born at Basil in 1693. He was trained with great care, and had early made such a progress in the Greek and Latin tongues as to be thought fit for higher pursuits. At fourteen he applied himself to divinity under his uncle John Rodolph Wetstein, a professor at Basil, and learned Hebrew and the Oriental languages from Buxtorf. At sixteen, he took the degree of doctor in philosophy, and four years after was admitted into the ministry; on which occasion he publicly defended a thesis, "*De variis Novi Testamenti Lectionibus*," in which he demonstrated that the vast variety of readings in the New Testament are no argument against the genuineness and authenticity of the text. These various readings he had for some time made the object of his attention; and, while he was studying the ancient Greek authors, as well sacred as profane, kept this point constantly in view. He was also very desirous of examining all the manuscripts he could come at; and his curiosity in this particular was the chief motive of his travelling to foreign countries. In 1714 he went to Geneva, and, after some stay there, to Paris; thence to England; in which last place he had many conferences with Dr. Bentley relating to the prime object of his journey. Passing through Holland, he arrived at Basil in July 1717, and applied himself to the business of the ministry for several

¹ Harris's edition of Ware's Ireland.

years. Still he went on with his critical disquisitions and animadversions upon the various readings of the New Testament; and kept a constant correspondence with Dr. Bentley, who was at the same time busy in preparing an edition of it, yet did not propose to make use of any manuscripts less than a thousand years old, which are not easy to be met with.

In 1730 Wetstein published, in 4to, "*Prolegomena ad Novi Testamenti Græci editionem accuratissimam è vetustissimis Codd. MSS. denuo procurandam.*" Before the publication of these "*Prolegomena*," some divines, from a dread of having the present text unsettled, had procured a decree from the senate of Basil, that Mr. Wetstein's "*undertaking was both trifling and unnecessary, and also dangerous;*" they added too, but it does not appear upon what foundation, that his "*New Testament savoured of Socinianism.*" They now proceeded farther, and, by various means procured his being prohibited from officiating as a minister. Upon this, he went into Holland, being invited by the booksellers Wetsteins, who were his relations; and had not been long at Amsterdam before the remonstrants, or Arminians, named him to succeed Le Clerc, now superannuated and incapable, in the professorship of philosophy and history. But though they were perfectly satisfied of his innocence, yet they thought it necessary that he should clear himself in form before they admitted him; and for this purpose he went to Basil, made a public apology, got the decree against him reversed, and returned to Amsterdam in May 1733. Here he went ardently on with his edition of the New Testament, sparing nothing to bring it to perfection, neither labour, nor expence, nor even journeys; for he came over a second time to England in 1746, when Mr. Gloster Ridley accommodated him with his manuscript of the Syriac version of the New Testament. At last he published it; the first volume in 1751, the second in 1752, folio. The text he left entirely as he found it; the various readings, of which he had collected more than any one before him, or all of them together, he placed under the text. Under these various readings he subjoined a critical commentary, containing observations which he had collected from an infinite number of Hebrew, Greek, and Latin, writers. At the end of his New Testament he published two epistles of Clemens Romanus, with a Latin version and préface, in which he en-

deavours to establish their genuineness. These epistles were never published before, nor even known to the learned, but were discovered by him in a Syriac manuscript of the New Testament.

This work established his reputation over all Europe; and he received marks of honour and distinction from several illustrious bodies of men. He was elected into the royal academy of Prussia in June 1752; into the English society for propagating the gospel in foreign parts, in Feb. 1752-3, and into the royal society of London in April following. He died at Amsterdam, of a mortification, March 24, 1754. Besides his edition of the New Testament, he published some things of a small kind; among the rest, a funeral oration upon Mr. Le Clerc. He is represented not only as having been an universal scholar, and of consummate skill in all languages, but as a man abounding in good and amiable qualities.

JOHN RODOLPH WETSTEIN, mentioned above as one of the tutors to JOHN JAMES WETSTEIN, was born September 1, 1647, at Basil, and was grandson of John Rodolphus Wetstein, burgomaster of that city, a man of great merit, who rendered important services to his country at the peace of Munster, in the Imperial court, and in his native place. John Rodolphus, the subject of this article, succeeded his father as professor of Greek, and afterwards of divinity, and died at Basil April 21, 1711, leaving two sons, one of whom, Rodolphus, was professor of divinity at Basil, and the other, John Henry, a bookseller at Amsterdam. He had published, in 1673, with notes, Origen's "Dialogue against the Marcionites," with the "Exhortation to Martyrdom," and the letter to Africanus concerning the "History of Susanna," which he first took from the Greek MSS. We have several other valuable discourses or dissertations of his. Henry Wetstein, one of his brothers, also well acquainted with Greek and Latin, settled in Holland, where he followed the business of a bookseller, became a celebrated printer, and died April 4, 1726. His descendants long remained in Holland.¹

WHALLEY (PETER), an English divine and critic, the son of Richard Whalley, of an ancient Northamptonshire family, was born at Rugby, in the county of War-

¹ Chaufepie, and references by him, who has given the fullest account yet published of Wetstein.—Saxii Onomast.

wick, Sept. 2, 1722. He was admitted at Merchant-Taylor's-school, London, Jan. 10, 1731, whence, in June 1740, he was elected scholar of St. John's-college, Oxford, and, in 1743, was admitted Fellow. On quitting the university, he became vicar of St. Sepulchre's, Northamptonshire. It was here that he probably laid the foundation of that topographical knowledge which, in 1755, induced a committee of gentlemen of that county to elect him as the proper person to prepare for the press Bridges's and other MSS. for a History of Northamptonshire.

In 1766, he applied to the corporation of London to succeed Dr. Birch in the rectory of St. Margaret Pattens; and in his address to them said, "I have neither curacy nor lectureship, but a small country vicarage, whose clear annual income is under seventy pounds; and which, if I merit your indulgence, will be necessarily void." He obtained this rectory, to which was afterwards added the vicarage of Horley in Surrey, by the governors of Christ's-hospital. In January 1768 he took the degree of bachelor of laws, and in October following was chosen master of the grammar-school of Christ's-hospital, which he resigned in 1776; but afterwards accepted that of Saint Olave's, Southwark, and acted as a justice of peace there. It was chiefly at Horley that he employed himself on the History of Northamptonshire; but an unfortunate derangement in his affairs, and the inattention of the gentlemen of the county, delayed the completion of the publication from 1779, when it was announced to appear, till 1791, in which year, June 12, he died at Ostend, in the sixty-ninth year of his age. Before he went abroad, he received subscriptions, at a guinea each, for a quarto History of the several Royal Hospitals of London. His previous publications were, 1. "An Essay on the method of writing History," London, 1746. 2. "An Inquiry into the learning of Shakspeare, with remarks on several passages of his plays," 1748, 8vo. 3. "A Vindication of the Evidences and Authenticity of the Gospels, from the objections of the late lord Bolingbroke, in his letters on the study of history," 1753, 8vo. 4. "An edition of the Works of Ben. Jonson, with notes," 1756, 7 vols. 8vo. This was long esteemed the best, probably because the most commodious edition; but will now be superseded by that of Mr. Gifford. Mr. Whalley published also a few occasional sermons. ¹

¹ Gent. Mag. vol. LXI.—Nichols's Bowyer.

WHARTON (THOMAS, MARQUIS of WHARTON), was eldest son of Philip lord Wharton, who distinguished himself on the side of the parliament during the civil wars, by his second wife, Jane, daughter and heiress of Arthur Goodwyn, of Upper Winchendon, in Buckinghamshire, esq. He was born about 1640, and sat in several parliaments during the reigns of Charles II. and James II. in which he appeared in opposition to the court. In 1688, he is supposed to have drawn up the first sketch of the invitation of the prince of Orange to come to England, which, being approved and subscribed by several peers and commoners, was carried over to Holland by the earl, afterwards duke, of Shrewsbury : and joined that prince at Exeter soon after his landing at Torbay. On the advancement of William and Mary to the throne, Mr. Wharton was made comptroller of the household, and sworn of the privy-council Feb. 20, 1689. On the death of his father, he succeeded to the title of lord Wharton, and in April 1697 was made chief justice in Eyre on this side of the Trent, and lord-lieutenant of Oxfordshire. In the beginning of 1701, upon the debate in the House of Peers about the address relative to the partition-treaty, his lordship moved an addition to it, to this purpose, that as the French king had broke that treaty, they should advise his majesty to treat no more with him, or rely on his word without further security. And this, though much opposed by all who were against engaging in a new war, was agreed to by the majority of the House.

On the accession of queen Anne, his lordship was removed from his employments, and in December 1702 he was one of the managers for the lords in the conference with the House of Commons relating to the bill against occasional conformity, which he opposed on all occasions with great vigour and address. In April 1705 he attended the queen at Cambridge, when her majesty visited that university, and was admitted, among other persons of rank, to the honorary degree of doctor of laws. In the latter end of that year, his lordship opened the debate in the House of Lords for a regency, in case of the queen's demise, in a manner which was very much admired. He had not been present at the former debate relating to the invitation of the princess Sophia to come over and live in England ; but, he said, he was much delighted with what he heard concerning it ; since he had ever looked upon

the securing a Protestant succession to the crown, as that which secured the nation's happiness. His proposition for the regency contained these particulars, that the regents should be empowered to act in the name of the successor, till he should send over orders : that, besides those whom the parliament should name, the next successor should send over a nomination, sealed up, and to be opened when that accident should happen, of persons who should act in the same capacity with the persons named by parliament. This motion being supported by all the Whig lords, a bill was ordered to be brought into the House upon it:

In 1706, he was appointed one of the commissioners for the union with Scotland ; which being concluded, he was one of the most zealous advocates for passing the bill enacting it ; and in December the same year, he was created earl of Wharton in the county of Westmorland. Upon the meeting of the parliament in Oct. 1707, the earl supported the petition of the merchants against the conduct of the admiralty, which produced an address to the queen on that subject. In the latter end of 1708, his lordship was appointed lord lieutenant of Ireland, where he arrived April 2, 1709, and opened a session of parliament there, with a speech reminding them of the inequality with respect to numbers, between the protestants and papists of that kingdom, and of the necessity of considering, whether any new bills were wanting to inforce or explain those good laws already in being, for preventing the growth of popery ; and of inculcating and preserving a good understanding amongst all protestants there. He shewed likewise his tenderness for the dissenters, in the speech which he made to both Houses at the close of the session Aug. 30, in which he told them, that he did not question, but that they understood too well the true interest of the protestant religion in that kingdom, not to endeavour to make all such protestants as easy as they could, who were willing to contribute what they could to defend the whole against the common enemy ; and that it was not the law then past to " prevent the growth of popery," nor any other law that the wit of man could frame, which would secure them from popery, while they continued divided among themselves ; it being demonstrable, that, unless there be a firm friendship and confidence amongst the protestants of Ireland, it was impossible for them either to be happy, or to be safe. And

he concluded with declaring to them the queen's fixed resolution, that as her majesty would always maintain and support the church, as by law established, so it was her royal will and intention, that dissenters should not be persecuted or molested in the exercise of their religion. His lordship's conduct was such, as lord lieutenant of Ireland, that the Irish House of Peers, in their address to the queen, returned their thanks to her majesty for sending a person of "so great wisdom and experience" to be their chief governor. His lordship returned thither on May 7, 1710, but in Oct. following, delivered up his commission of lord lieutenant, which was given to the duke of Ormond.

Soon after this event, Wharton was severely attacked in "The Examiner," and other political papers, on account of his administration of that kingdom; and by no writer with more asperity than Swift*, who endeavoured to expose him under the character of Verres, although he had, not long before, solicited in very abject terms to be admitted his lordship's chaplain. Swift's character of him in vol. V. of his Works, is perhaps the bitterest satire ever written on any man, but it may be observed that it relates in some measure to his morals, and those have been generally represented as very bad. On the other hand, the author of the Spectator, who dedicated the fifth volume of that work to him, affords a very favourable idea of his conduct in public life. He (probably Addison) observes that it was his lordship's particular distinction, that he was master of the whole compass of business, and had signalized himself in the different scenes of it; that some are admired for the dignity, others for the popularity of their behaviour; some for their clearness of judgment, others for their happiness of expression; some for laying of schemes, and others for putting them in execution; but that it was his lordship only, who enjoyed these several talents united, and that too in as great perfection, as others possessed them singly; that his lordship's enemies acknowledged this great extent

* The following curious account is given by Dr. Warton in a note on Pope's Works, from the authority of Dr. Salter, the learned master of the Charter-house. Lord Somers recommended Swift at his own very earnest request to lord Wharton, but without success; and the answer Wharton is said to have given, which was never

forgotten or forgiven by Swift, laid the foundation of that peculiar rancour with which he always mentions lord Wharton. The answer was to this purpose, "Oh, my lord, we must not prefer or countenance those fellows: we have not character enough ourselves."

in his character, at the same time that they used their utmost industry and invention to derogate from it; but that it was for his honour, that those who were then his enemies, were always so; and that he had acted in so much consistency with himself, and promoted the interests of his country in so uniform a manner, that even those who would misrepresent his generous designs for the public good, could not but approve the steadiness and intrepidity with which he pursued them. The annotator on this character quotes an eminent historian as saying that lord Wharton "had as many friends as the constitution, and that only its enemies were his; that he made no merit of his zeal for his country; and that he expended above 80,000*l.* for its service," &c.

The earl continued in a vigorous opposition to the measures of the court during the last four years of queen Anne's reign, and particularly against the schism bill; and in June 1713, moved the address in the House of Lords, that her majesty should use her most pressing instances with the duke of Lorrain, and with all the princes and states in amity and correspondence with her majesty, that they would not receive the Pretender, or suffer him to continue within their dominions. In Sept. 1714, soon after the arrival of king George I. in England, his lordship was made lord privy seal, and in the beginning of January following, was created marquis of Wharton and Malmsbury in England, and earl of Rathfarnham and marquis of Catherlough, in Ireland. But he did not long enjoy these distinctions, as he died at his house in Dover-street, April 12, 1715, in the seventy-sixth year of his age.

Dr. Percy attributes to the marquis, the famous Irish ballad of "Lilliburlero," which is said to have had a more powerful effect than the *Philippics* of Demosthenes or Cicero, and contributed not a little towards the revolution in 1688. He is also said to have been the author of a pretended letter of Machiavel to Zenobius Buondelmontius, in vindication of himself and his writings, printed at the end of the English translation of Machiavel's works, 1680, fol.

The marquis of Wharton was twice married, and both his wives had literary pretensions. The first was Anne, daughter and coheirress of sir Henry Lee, of Ditchley in Oxfordshire, by whom his lordship had no issue. She wrote some poetical essays of considerable merit, and was a pleasing letter-writer. His second lady was Lucy, daugh-

ter of lord Lisburne, by whom he had his celebrated son, the subject of our next article, and two daughters. This marchioness wrote some verses, inserted in Mr. Nichols's collection. Swift, in his scandalous character of the marquis, has not hesitated to blacken the character of this lady in a most infamous manner, if unfounded.¹

WHARTON (PHILIP, duke of), son to the preceding, was born about 1699. He was educated at home; and, as what was calculated to distinguish him most, his father's prime object was to form him a complete orator. The first prelude to his innumerable misfortunes may justly be reckoned his falling in love with, and privately marrying at the Fleet, when he was scarcely sixteen years old, a young lady, the daughter of major-general Holmes; a match by no means suited to his birth and fortune, and far less to the ambitious views his father had entertained for him. However, the amiable lady deserved infinitely more happiness than she met with by an alliance with his family; and the young lord was not so unhappy through any misconduct of hers as by the death of his father, which this precipitate marriage is thought to have occasioned about a year after. The duke, being so early free from paternal restraints, and possessed of a fortune of 16,000*l.* a year, plunged into those numberless excesses which became at last fatal to him; and proved, as Pope expresses it,

“ A tyrant to the wife his heart approves,
A rebel to the very king he loves.”

In 1716 he indulged his desire of travelling and finishing his education abroad; and, as he was designed to be brought up in the strictest Whig principles, Geneva was judged a proper place for his residence. He took the route of Holland, and visited several courts of Germany, that of Hanover in particular. Being arrived at Geneva, he conceived so great a disgust to the austere and dogmatical precepts of his governor, that he soon decamped, and set out for Lyons, where he arrived in Oct. 1716. His lordship somewhere or other had picked up a bear's cub, of which he was very fond, and carried it about with him. But, when he determined to abandon his tutor, he left the cub behind him, with the following address to him: “ Being no longer able to bear with your ill usage, I think proper to be gone

¹ Birch's Lives.—Burnet's Own Times.—Park's Edition of Royal and Noble Authors.—Nichols's Poems.—Swift's Works by Nichols; See Index.

from you; however, that you may not want company, I have left you the bear, as the most suitable companion in the world that could be picked out for you."

When the marquis was at Lyons, he took a very strange step, little expected from him. He wrote a letter to the chevalier de St. George, then residing at Avignon, to whom he presented a very fine stone-horse. Upon receiving this present, the chevalier sent a man of quality to the marquis, who carried him privately to his court, where he was received with the greatest marks of esteem, and had the title of duke of Northumberland conferred upon him. He remained there, however, but one day; and then returned post to Lyons, whence he set out for Paris. He likewise made a visit to the queen-dowager of England, consort to James II. then residing at St. Germain, to whom he paid his court, pursuing the same rash measures as at Avignon. It was reported that he told the queen he was resolved to atone by his own services for the faults of his family, and would exert all his endeavours to subvert the Hanover succession, and promote the interest of the exiled prince; but as he complained that being under age, and kept out of his estate, he wanted money to carry on the design, the dowager-queen, though poor, pawned her jewels to raise him 2000*l*. We shall afterwards find that the chevalier accommodated him with the same sum long after the dowager's death.

During his stay at Paris, his winning address and astonishing parts gained him the esteem and admiration of all the British subjects of both parties who happened to be there. The earl of Stair, then the English ambassador there, notwithstanding all the reports to the marquis's disadvantage, thought proper to shew some respect to the representative of so great a family. His excellency never failed to lay hold of every opportunity to give some admonitions, which were not always agreeable to the vivacity of his temper, and sometimes provoked him to great indiscretions. Once in particular, the ambassador, extolling the merit and noble behaviour of the marquis's father, added, that he hoped he would follow so illustrious an example of fidelity to his prince and love to his country: on which the marquis immediately answered, that "he thanked his excellency for his good advice, and, as his excellency had also a worthy and deserving father, he hoped he would likewise copy so bright an original, and tread in his steps."

This was a severe sarcasm, as the ambassador's father had betrayed his master in a manner that was not very creditable. Before he left France, an English gentleman expostulating with him for swerving so much from the principles of his father and whole family, his lordship answered, that "he had pawned his principles to Gordon, the Pretender's banker, for a considerable sum, and, till he could repay him, he must be a Jacobite; but, when that was done, he would again return to the Whigs."

In Dec. 1716, the marquis arrived in England, where he did not remain long till he set out for Ireland; in which kingdom, on account of his extraordinary qualities, he had the honour of being admitted, though under age, to take his seat in the House of Peers as earl of Rathfarnham and marquis Catherlough. He made use of this indulgence to take possession of his estate, and receive his rents, asking his tenants "if they durst doubt of his being of age, after the parliament had allowed him to be so?" In the Irish parliament he espoused a very different interest from that which he had so lately embraced. He distinguished himself, in this situation, as a violent partizan for the ministry; and acted in all other respects, as well in his private as public capacity, with the warmest zeal for government*. In consequence of this zeal, shewn at a time when they stood much in need of men of abilities, and so little was expected from him, the king created him duke of Wharton; and, as soon as he came of age, he was introduced into the House of Lords in England, with the like blaze of reputation. Yet a little before the death of lord Stanhope, his grace again changed sides, opposed the court, and endeavoured to defeat the schemes of the ministry. He was one of the most forward and vigorous in the defence of the bishop of Rochester, and in opposing the bill for inflicting pains and penalties on that prelate; and, as if this opposition was not sufficient, he published, twice a week, a paper called "The True Briton," several thousands of which were dispersed weekly.

* It was probably while the duke was in Ireland that he became acquainted with Swift, who had a high opinion of his great abilities, and was no less esteemed by the duke. It is said that one day dining together, when the duke had recounted several extravagances he had run through,

Swift said, "You have had your frolics, my lord, let me recommend one more to you: take a frolic to be virtuous; take my word for it, that *one* will do you more honour than all the other frolics of your whole life." Delany's Observations on Lord Orrery's Remarks.

In the mean time his boundless profusion had so burthened his estate, that a decree of chancery vested it in the hands of trustees for the payment of his debts, allowing a provision of 1200*l.* per annum for his subsistence. This not being sufficient to support his title with dignity at home, he resolved to go abroad till his estate should be clear. But in this he only meant, as it should seem, to deceive by an appearance; for he went to Vienna, to execute a private commission, not in favour of the English ministry; nor did he ever shine to greater advantage as to his personal character than at the Imperial court. From Vienna he made a tour to Spain, where his arrival alarmed the English minister so much, that two expresses were sent from Madrid to London, upon an apprehension that his grace was received there in the character of an ambassador; upon which the duke received a summons under the privy seal to return home. His behaviour on this occasion was a sufficient indication that he never designed to return to England whilst affairs remained in the same state. This he had often declared, from his going abroad the second time; which, no doubt, was the occasion of his treating that solemn order with so much indignity, and endeavouring to inflame the Spanish court, not only against the person who delivered the summons, but also against the court of Great Britain itself, for exercising an act of power, as he was pleased to call it, within the jurisdiction of his Catholic majesty. After this he acted openly in the service of the Pretender, and appeared at his court, where he was received with the greatest marks of favour.

While thus employed abroad, his duchess, who had been neglected by him, died in England, April 14, 1726, and left no issue behind her. Soon after this, he fell violently in love with madam Obyrne, then one of the maids of honour to the queen of Spain. She was daughter of an Irish colonel in that service, who being dead, her mother lived upon a pension the king allowed her; so that this lady's fortune consisted chiefly in her personal accomplishments. Many arguments were used, by their friends on both sides, to dissuade them from the marriage. The queen of Spain, when the duke asked her consent, represented to him, in the most lively terms, that the consequence of the match would be misery to them both; and absolutely refused her consent. Having now no hopes of obtaining her, he fell into a deep melancholy, which

brought on a lingering fever. This circumstance reached her majesty's ear: she was moved with his distress, and sent him word to endeavour the recovery of his health; and, as soon as he was able to appear abroad, she would speak to him in a more favourable manner than at their last interview. The duke, upon receiving this news, imagined it the best way to take advantage of the kind disposition her majesty was then in; and summoning to his assistance his little remaining strength, threw himself at her majesty's feet, and begged of her either to give him M. Obyrne, or order him not to live. The queen consented, but told him he would soon repent it. After the solemnization of his marriage, he passed some time at Rome; where he accepted of a blue ribband, affected to appear with the title of duke of Northumberland, and for a while enjoyed the confidence of the exiled prince. But, as he could not always keep himself within the bounds of Italian gravity, and having no employment to amuse his active temper, he soon ran into his usual excesses; which giving offence, it was thought proper for him to remove from that city for the present, lest he should at last fall into actual disgrace.

Accordingly, he quitted Rome, and went by sea to Barcelona; and then resolved upon a new scene of life, which few expected he would ever have engaged in. He wrote a letter to the king of Spain, acquainting him, that he would assist at the siege of Gibraltar as a volunteer. The king thanked him for the honour, and accepted his service: but he soon grew weary of this, and set his heart on Rome. In consequence of this resolution, he wrote a letter to the chevalier de St. George, full of respect and submission, expressing a desire of visiting his court; but the chevalier returned for answer, that he thought it more advisable for his grace to draw near England. The duke seemed resolved to follow his advice, set out for France in company with his duchess, and, attended by two or three servants, arrived at Paris in May 1728. Here he made little stay, but proceeded to Rouen, in his way, as some imagined, for England; but he stopped, and took up his residence at Rouen, without reflecting the least on the business that brought him to France. He was so far from making any concession to the government, in order to make his peace, that he did not give himself the least trouble about his personal estate, or any other concern in England. The

duke had about 600*l.* in his possession when he arrived at Rouen, where more of his servants joined him from Spain. A bill of indictment was about this time preferred against him in England for high treason. The chevalier soon after sent him 2000*l.* for his support, of which he was no sooner in possession than he squandered it away. As a long journey did not well suit with his grace's finances, he went for Orleans; thence fell down the river Loire to Nantz, in Britany; and there he stopt some time, till he got a remittance from Paris, which was dispersed almost as soon as received. At Nantz some of his ragged servants rejoined him, and he took shipping with them for Bilboa, as if he had been carrying recruits to the Spanish regiments. From Bilboa he wrote a humorous letter to a friend at Paris, giving a whimsical account of his voyage, and his manner of passing his time. The queen of Spain took the duchess to attend her person.

In Jan. 1731, the duke declined so fast, being in his quarters at Lerida, that he had not the use of his limbs so as to move without assistance; but, as he was free from pain, did not lose all his gaiety. He continued in this ill state of health for two months, when he gained a little strength, and found benefit from a certain mineral water in the mountains of Catalonia; but he was too much exhausted to recover. He relapsed the May following at Tarragona, whither he removed with his regiment: and, going to the above-mentioned waters, he fell into one of those fainting-fits, to which he had been for some time subject, in a small village; and was utterly destitute of all the necessities of life, till some charitable fathers of a Bernardine convent offered him what assistance their house afforded. The duke accepted their kind proposal; upon which they removed him to their convent, and administered all the relief in their power. Under this hospitable roof, after languishing a week, the duke of Wharton died May 31, 1731, without one friend or acquaintance to close his eyes. His funeral was performed in the same manner which the fathers observed to those of their own fraternity. Dying without issue, his titles became extinct. His widow survived to a very advanced age, and died in Feb. 1777, and was buried in St. Pancras church-yard.

Pope has drawn his character in these masterly lines:

“ Wharton, the scorn and wonder of our days,
Whose ruling passion was the lust of praise:

Born with whate'er could win it from the wise,
 Women and fools must like him or he dies ;
 Tho' wond'ring senates hung on all he spoke,
 The club must hail him master of the joke.
 Shall parts so various aim at nothing new ?
 He'll shine a Tully, and a Wilmot too.
 Then turns repentant, and his God adores,
 With the same spirit that he drinks and whores ;
 Enough, if all around him but admire,
 And now the punk applaud, and now the fryer.
 Thus with each gift of nature and of art,
 And wanting nothing but an honest heart ;
 Grown all to all, from no one vice exempt ;
 And most contemptible, to shun contempt ;
 His passion still, to covet gen'ral praise,
 His life, to forfeit it a thousand ways ;
 A constant bounty, which no friend has made ;
 An angel tongue, which no man can persuade ;
 A fool, with more of wit than half mankind,
 Too rash for thought, for action too refin'd :
 A tyrant to the wife his heart approves ;
 A rebel to the very king he loves ;
 He dies, sad outcast of each church and state,
 And, harder still ! flagitious, yet not great.

Like Buckingham and Rochester, says lord Orford, he
 " comforted all the grave and dull by throwing away the
 brightest profusion of parts on witty fooleries, debaucheries,
 and scrapes, which may mix graces with a great character,
 but can never compose one." It is difficult to understand
 a sentence composed of such incoherent materials, but his
 lordship is more intelligible when he tells us that " with
 attachment to no party, though with talents to govern any
 party, this lively man exchanged the free air of Westminster
 for the gloom of the Escorial ; the prospect of king George's
 garter for the Pretender's ; and with indifference to all
 religion, the frolic lord who had written the ballad on the
 archbishop of Canterbury, died in the habit of a capuchin." For
 this last particular, however, there appears no foundation.
 Lord Orford proceeds to mention that there are two volumes
 in 8vo, called his " Life and Writings," but containing of the
 latter nothing but seventy-four papers of the True Briton,
 and his celebrated speech in the House of Lords, in defence
 of Atterbury. But there are two other volumes 12mo,
 without date ; and with the same life as in the 2 vols.
 8vo. (1731) the title of which is " The Poetical Works of
 Philip late Duke of Wharton ; and others of the Wharton
 family, and of the duke's inti-

mate acquaintance, &c. with original letters, novels, &c." In this farrago are some few poetical pieces which have generally been attributed to the duke, but the greater part are by other hands, and the whole given without any apparent authority. The late Mr. Ritson had formed the design of publishing Wharton's genuine poetry, with a life. What he prepared is now before us, but does not amount to much. He probably began the collection in his latter days. Wharton appears to have been at one time a patron of men of letters. He certainly was such to Dr. Young, who dedicated the tragedy of the "Revenge" to him, in a style of flattery which must excite surprise in all who observe the date, 1722, and know that long before that period Wharton's character was decided and notorious. Young might perhaps blush now, and it is certain that he lived afterwards to be completely ashamed, and to suppress his dedication.¹

WHARTON (SIR GEORGE), a loyal astrologer of the seventeenth century, was descended from an ancient family in Westmoreland, and born at Kirby-Kendal in that county April 4, 1617. He passed some time at the university of Oxford, but was more studious of mathematics and astronomy than of any other academical pursuits. After this, having some private fortune, he retired from the university, until the breaking out of the rebellion, when he converted his property into money, and raised a troop of horse for his majesty, of which he became captain. After other engagements, he was finally routed at Stow-on-the-Would in Gloucestershire, March 21, 1645, where sir Jacob Astley was taken prisoner, and Wharton received several wounds, the marks of which he carried to his grave. He then joined the king at Oxford, and had an office conferred upon him in the ordnance, but after the decline of the royal cause, he came to London and gained a livelihood by his writings, chiefly by that profitable article, the composing of almanacks, with predictions. In some of his productions he gave offence by his loyal hints and witticisms, and was several times imprisoned, particularly in Windsor-castle, where he found his brother conjuror William Lilly. Lilly showed him much kindness, which Wharton repaid afterwards by saving him from prosecution as

¹ Life prefixed to his *Prose Works*.—*Biog. Brit.*—Park's edition of the *Royal and Noble Authors*.—*Nichols's Poems*.

a republican prophet. Upon the restoration, Wharton's loyalty was rewarded by the place of treasurer and paymaster of the ordnance, and he was also created a baronet. He died Aug. 12, 1681. He wrote, besides his Almanacks, Mercuries, astronomical pieces, and chronologies of the events of his time. His works were collected and published by Gadbury in 1683, 8vo.¹

WHARTON (HENRY), an English divine, of most uncommon abilities, was born * Nov. 9, 1664, at Worstead in Norfolk; of which parish his father Edmund, who survived him, was vicar. He was educated under his father; and made such a progress in the Greek and Latin tongues, that, from his first entrance into the university, he was thought an extraordinary young man. On Feb. 17, 1679-80, he was admitted into Caius-college, Cambridge, of which his father had been fellow, under the tuition of John, afterwards sir John Ellys, one of the senior fellows. Here he prosecuted his studies with the greatest vigour, and was instructed in the mathematics by Mr. (afterwards sir) Isaac Newton, then fellow of Trinity-college and Lucasian professor, amongst a select company, to whom that great man read lectures in his own private chamber. He took a bachelor of arts degree in 1683-4, and resided in the college till 1686, was a scholar on the foundation of his great uncle Stockys, but, observing no probability of a vacancy among the fellowships, he left it, and was recommended by Dr. Barker, afterwards chaplain to archbishop Tillotson, to Dr. Cave, whom he assisted in compiling his "*Historia Literaria*." Of the nature of that assistance, and the manner in which he conducted himself, we shall have occasion to speak afterwards. In 1687 he was ordained deacon; and the same year proceeded master of arts by proxy; which favour was indulged him on account of being then dangerously ill of the small-pox at Islington. About this time the reputation he had acquired recommended him to the notice of Dr. Tenison, vicar of St. Martin's in the Fields, London, afterwards archbishop of Canterbury, who employed him to prepare for the press a manuscript on "*The incurable Scepticism of the Church of Rome*," written in

* He is said to have been born with two tongues, one of which gradually lessened until it became no way inconvenient, though both were originally

of the same size; this is mentioned in the *Philosophical Transactions*, No. 486, for 1748.

¹ Cibber's *Lives*.—*Ath. Ox.* vol. II.—*Cens. Lit.* vol. VI.

Latin by Placette of Hamburgh. This Wharton translated into English and epitomized. Tenison also recommended him to lord Arundel of Trerice, as tutor for his son. Soon after being presented to archbishop Sancroft, his grace put into his hands, in April 1788, the manuscript of archbishop Usher's dogmatical history of the Holy Scriptures, which he published, in 4to, under the title, "J. Usserii, &c. Hist. Dogmatica controversiæ inter orthodoxos et pontificios de scripturis, &c." to which he added an "auctarium," or supplement. He also published before and about this time several treatises against popery, among which are, 1. "The Speculum Ecclesiasticum considered, in its false reasonings and quotations," Lond. 1687, 4to. The "Speculum Ecclesiasticum" was a production of Thomas Ward, whom we have noticed already. 2. "A treatise proving Scripture to be the rule of Faith, writ by Reginald Pecock, bishop of Chichester, before the reformation, about 1450," Lond. 1688, 4to. This, to which Mr. Wharton prefixed a preface on the same subject, is the only production of that learned prelate which has been published. 3. "A treatise of the Celibacy of the Clergy, wherein its rise and progress are historically considered," ibid. 1688, 4to. In this he proves that the celibacy of the clergy was not enjoined either by Christ or his apostles; that it has nothing excellent in itself; that the imposition of it is unjust, and that, in point of fact, it was never universally imposed or practised in the ancient church. 5. A translation of Dellon's "History of the Inquisition of Goa." 6. About the same time he translated some homilies of St. Macarius, the prologue and epilogue of Euronius to his "Apologetic Treatise" (formerly transcribed by him out of a manuscript of Dr. Tenison) with a treatise of "Pseudo-Dorotheus," found by Mr. Dodwell in the Bodleian library, out of Greek into Latin, and the famous Bull "in Cœnâ Domini" out of Latin into English; annexing a short preface containing some reflections upon the Bull, and animadversions on the account of the proceedings of the parliament of Paris. 7. He gave his assistance likewise to a new edition of Dr. Thomas James's "Corruption of the Scriptures, Councils, and Fathers, by the Prelates of the Church of Rome for the maintenance of Popery;" and at the request of Mr. Watts he revised the version of "Philalethe & Philircne," fitting it for the press. 8. "A brief declaration of the Lord's Supper, written by Dr. Nicholas

Ridley, bishop of London, during his imprisonment. With some other determinations and disputations concerning the same argument, by the same author.- To which is annexed an extract of several passages to the same purpose out of a book entitled ‘*Dialecticon*,’ written by Dr. John Poynet, bishop of Winton in the reigns of Edward VI. and queen Mary,” 1688, 4to. 9. “The Enthusiasm of the Church of Rome demonstrated in some observations upon the Life of Ignatius Loyola,” 1688, 4to.

In this year (1688) although as yet no more than a deacon, he was honoured by Sancroft with a licence to preach through the whole province of Canterbury; a favour granted to none but him during Sancroft’s continuance in that see. In Sept. following, the archbishop admitted him into the number of his chaplains, and at the same time (as his custom was) gave him a living; but, institution to it being deferred till he should be of full age, the vicarage of Minster in the Isle of Thanet fell void in the mean time, and afterwards the rectory of Chartham, to both which he was collated in 1689, being ordained priest on his own birth-day, Nov. 9, 1688.

In 1692 he published, in 8vo, “A Defence of Pluralities,” in which the subject is handled with great ingenuity; and the same year was printed, in two volumes folio, his “*Anglia Sacra, sive Collectio Historiarum, partim antiquitatis, partim recenter, scriptarum, de Archiepiscopis & Episcopis Angliæ, a prima Fidei Christianæ susceptione ad annum MDXL.*” He has been generally commended for having done great service to the ecclesiastical history of this kingdom by this work: yet bishop Burnet, in his “Reflections” on Atterbury’s book of “The Rights, Powers, and Privileges, of an English Convocation,” tells us, that “he had in his hands a whole treatise, which contained only the faults of ten leaves of one of the volumes of the ‘*Anglia Sacra.*’ They are, indeed,” adds he, “so many, and so gross, that often the faults are as many as the lines: sometimes they are two for one.” This may be perhaps asserting too much, but unquestionably the errors in transcription, from haste, or from employing improper amanuenses, are so considerable as to render it necessary to peruse it with great caution, otherwise it is a truly valuable collection. There is a copy of it in the Bodleian library; among Mr. Gough’s books, with an immense addition of MS notes by bishop Kennet. In 1693, Wharton

published, in 4to, "*Bedæ Venerabilis Opera quædam Theologica, nunc primum edita; nec non Historica antea semel edita:*" and the same year, under the name of Anthony Harmer, "*A Specimen of some errors and defects in the History of the Reformation of the Church of England, written by Gilbert Burnet, D. D.*" 8vo. In the answer to this, addressed by way of letter to Dr. Lloyd bishop of Lichfield and Coventry, Dr. Burnet observes, that "he had not seen any one thing relating to his history which had pleased him so much as this specimen. It is plain," says he, "that here is a writer, who has considered those times and that matter with much application; and that he is a master of this subject. He has the art of writing skilfully; and how much soever he may be wanting in a Christian temper, and in the decency that one who owns himself of our communion owed to the station I hold in it, yet in other respects he seems to be a very valuable man; so valuable, that I cannot, without a very sensible regret, see such parts and such industry like to be soured and spoiled with so ill a temper." And afterwards, in his "*Reflections*" upon Atterbury's book just mentioned, he speaks of the specimen in these words: "Some years ago, a rude attack was made upon me under the disguised name of Anthony Harmer. His true name is well enough known, as also who was his patron:—but I answered that specimen with the firmness that became me; and I charged the writer home to publish the rest of his "*Reflections.*" He had intimated, that he gave then but the sample, and that he had great store yet in reserve. I told him upon that, I would expect to see him make that good, and bring out all he had to say; otherwise, they must pass for slander and detraction. He did not think fit to write any more upon that, though he was as much solicited to it by some as he was provoked to it by myself." In 1695 he published, in folio, "*The History of the Troubles and Trials of Archbishop Laud;*" the second part or volume of which was published after his death by his father, the Rev. Edmund Wharton, in 1700. This is one of the most useful collections of facts illustrative of the times in which Laud lived, that we are in possession of. He published also a new edition of Beccatelli's *Life of Cardinal Pole*, in Latin, with the contest between the ambassadors of England and France at the council of Constance. He published in 8vo, "*Historia de Episcopis & Decanis Londinensibus, nec non de Episcopis &*

Decanis Assavensibus, a prima sedis utriusque fundatione ad annum MDXL." Besides these works he left several pieces behind him, about which he had taken great pains; and two volumes of his "Sermons" have been printed in 8vo since his death. Among his MSS. are several English historians not yet published, which he had transcribed and collated with the originals, and prepared for the press; viz. 1. "Benedictus Abbas de Gestis Henrici secundi Regis Angliæ, A. D. 1170." 2. "Chronicon Nicolai Tribetti (vulgo de Trebeth) Dominicani, ab ann. 1136 ad ann. 1307." 3. "Chronicon Petri Ickham, Compilatio de Gestis Britonum & Anglorum." 4. "Stephani Birchington Monachi Cantuariensis Historia de regibus Angliæ post conquestum." 5. "Liber nonus de miraculis Anglorum." In some of these are contained vast collections out of the ancient and modern records relating to church affairs. Among his manuscripts was likewise "An Account of the MSS. in Lambeth Library;" in which, besides giving a most exact catalogue of them, he had under every book transcribed all those treatises contained in them which were not yet published. Among the printed books, towards a new and more correct edition of which Wharton had considerably contributed, were the following: 1. "Historia Matt. Parkeri Archiepiscopi Cantuar. de antiquitate Britannicæ Ecclesiæ," &c. enlarged with notes, collections, and additions, partly made by Parker himself, and partly by others, and several by Wharton; together with the Life of the said Archbishop, as also that of St. Austin of Canterbury, written by George Acworth. 2. "Franciscus Godwinus de Præsulibus Angliæ," with some notes. 3. Florentius Wigorniensis and Matthew of Westminster, both with many notes, corrections, and additions. He had likewise made notes on several of his own books already published by him; which it is probable were designed for additions to those books whenever they should receive a new impression. All these, which were purchased by archbishop Tension, are now in the Lambeth Library.

Wharton's biographer represents him as a man of great natural endowments, a quick apprehension, solid judgment, and faithful memory. As to his person, he was of a middle stature, of a brown complexion, and of a grave and comely countenance. His constitution was vigorous and healthful; but his immoderate application and labours, together with the too violent operation of a medicine which

weakened his stomach, so far broke it, that all the skill and art of the most experienced physicians could do nothing for him. The summer before he died he went to Bath, and found some benefit by the waters; but, falling immoderately to his studies on his return to Canterbury, he was presently reduced to extreme weakness, under which he languished for some time, and at last died at Newton in Cambridgeshire, March 5, 1694-5, in his thirty-first year. He was greatly lamented, especially by the clergy, to whom his labours and publications had been very acceptable. As a testimony of their esteem for him, they attended in great numbers at his funeral, with many of the bishops; and, among the rest, archbishop Tenison, and Lloyd bishop of Lichfield, who both visited him in his last sickness. He was interred on the South side of Westminster abbey, towards the West end, where, on the wall, is fixed up a small tablet to his memory.

Having adverted to the assistance he gave to Cave in his "Historia Literaria," we may now throw some light on that matter from an authentic document preserved among the valuable MSS. in the Lambeth Library. This is a Letter from Cave to archbishop Tenison, in Oct. 1697.

"My Lord,

"I should not presume to give your grace this trouble but that lately I met with an accident that gave me some disturbance. At Mr. Gery's I chanced to see Mr. Wharton's book (copy) of the *Historia Literaria*, wherein I found several notes blotted out, and two or three added, since I saw the book last, which was about a year before he died. The notes that he added are highly injurious to me, and afford one of the most unaccountable instances of unfair and disingenuous dealing that perhaps ever passed among men of letters. I hope therefore that your grace will not be offended if, in as few words as the thing is capable of, I set things in their true light.

"Page 282, there is this note: *Ab hoc loco omnia nigro plumbo non notata ejusdem sunt a uthoris (sc. H. W.) cujus illa quæ huc usque notata sunt; et vicissim quæ linea decussata notantur, juncta utriusque nostrum opera sunt conscripta.*—This note, if taken in its latitude, as it is obvious to understand it, is so extravagantly untrue, that he might with equal justice challenge the entire work, as in effect he has done the greatest part. Mr. Wharton was with me but seven or eight months (and those winter months) after I had

resumed what I had long thrown aside; a time much too short for a work of that bigness, if he had claimed the whole. The four first *sæcula* I had drawn up, and still have by me under the hand of my then amanuensis some years before Mr. Wharton ever saw an university: to which I added several things afterwards, mostly extracted out of the English lives which I had published long before I ever heard of Mr. Wharton's name. Nay, there are some passages, and those pretty large, hookt by Mr. Wharton within the compasse of his note, which I particularly remember I drew up several months after he left me, having then got some books which I had not before. And for all the rest (more than in the sense wherein things are acknowledged in this paper) I am as sure they were of my own doing, as I am sure of my right hand.

“The whole foundation of any pretence at all was no more than this. Mr. Wharton lived with me as an amanuensis at that time I resumed my design of the Hist. Liter. Besides his writing, as I dictated to him, I employed him to transcribe several things, particularly the titles of the fathers' works, as they stand before their several editions, adding myself what short notes I thought fit to any of them: and sometimes, though not very often, where the opinion of an author concerning an ecclesiastical writer was large, I set him down to draw it into a few lines, but still under my own direction and alteration. This, for instance, was the case of Origen's works, and of what he pleasantly calls, p. 81, *Dissertationem de Origenis operibus proprio Marte compositam*, which was no more than thus. I sett him to collect the writings of Origen mentioned in Huetius's Origeniana adding, what I thought fitt to them, as also the heads of his Dogmata, as they stand in the several sections of Huet's book, and which accordingly, p. 82, I have acknowledged to have been extracted thence. In Cyprian I set him to take out his works as they are placed according to order of time in the Oxford edition, and to reduce the titles of the last Paris edition to them. In St. Augustine, I sent him to look over three or four volumes, (which were all could then be had) of the New Benedictine edition, and observe what alterations they had made from former editions, and they are mentioned up and down in the account of St. Augustin's works. In St. Chrysostom, I employed him to transcribe the titles of his works as they stand before the several volumes of sir H. Savil, and to re-

duce those of Fr. Duceus to them, which accordingly are sett down column-wise, p. 255, &c. In reading to me out of bishop Usher's *Bibliotheca Theologica*, concerning Chrysostom, (and the like concerning some others), I ordered him to copy out several passages which you have in the bishop's own words from p. 270, and so on. In Theodoret, I directed him to collect his works as they are reckoned up in Garnerius's dissertation *De Vit. et Libris Theodoriti*, which I refer to p. 319. Thus I sent him to your grace's library, St. Martin's, to collate a new edition of Zonares with the former, and he brought me an account of what was in the new; as also to the library at Lambeth, to run over three or four volumes of Lambecius. His extracts I have still by me somewhere, but in my own words and way I made use of.

"These are the chief and most (if not all) that he did, and this he did as my amanuensis, as maintained, employed, and directed by me, and are no more than what (if I had kept no amanuensis) I could easily have had done by the hand of any friend: and shall this be thought sufficient to ground a claim to any part of an author's book? It would be a wofull case with writers, who are forced to make use of amanuenses, if the transcribing a few passages for the author's use, or the making a short abridgement of a passage or two, shall be foundation enough to set up a title for copartnership in the work. I hope after so many volumes of church antiquity, published by me long before I saw Mr. Wharton's face, the world will not have so mean an opinion of me, as to think that I needed either to be beholden to a young man of twenty-one years, and who by his own confession had never looked into the fathers till he came to me; or that I was so lazy as to sit still, and employ another to do my work; a thing as far from my temper, as light from darkness, and from which all that know my course of studying will sufficiently acquit me. I might add that there is so plain a difference between his style and mine (whether for good or bad it matters not) that it would not be hard for any that would attend to it, to make a near guess which is which, though indeed in the progress of the work he was ever and anon offering to thrust in his own words and phrases, so that I was forced very often to reprimand him, and sometimes positively to over-rule him; whereof I then once and again complained to several friends, some whereof are still alive to justify it.

This I then thought was only the effect of the heat and forwardness of his temper; and perhaps it was no more. Though, comparing it with what has happened since, it looks oddly. What Mr. Wharton did towards the real benefit of the works *proprio Marte*, as he speaks, viz. transcribing Greek fragments out of MSS. translating them, and the like, is readily acknowledged in their places up and down the book, and more particularly in the Prolegomena, Sect. 3, p. 7, in expressions more comprehensive, than what he did really deserve. My lord, I am ashamed to mention these things, but that necessity enforces it.

"P. 743, ad ann. 1280, there is this note, *Omnia de hinc ad finem usque a me scripta sunt, a Cavo postmodum concinnata*. I believe nobody that reads this note but would make this conclusion, that from thence to the end of the sæculum, and the beginning of the appendix was written by Mr. Wharton, and afterwards only lickt over and revised by me. This obliges me to let your grace into the knowledge how Mr. Wharton came to be concerned in the appendix. When I was come to the year 1280, I fell sick at Windsor, and not knowing whether I might recover, and being unwilling that so much pains as I had taken should be wholly lost, I delivered my papers to Mr. Wharton, and what materials I had prepared for the two following sæcula, and desired him out of them, and the Chartophylax, to draw up some kind of continuation agreeable to the rest, adding to it what he could meet with in my books. This I did as a pro tempore provision in case of the worst, designing, if I recovered, to finish it afterwards. Accordingly he parted from me, and went to my house at Islington, where he was maintained for three months at my charge, and his salary duly paid him. At my return he shewed me what he had done, without taking any further notice. Six months after, when the book was in the press, and about twenty sheets printed, he came to me, and in a peremptory manner demanded that the latter part of the book might be published in his name. I was much surprised, and represented to him the unreasonableness of such a demand; that what was done, was done in my service, by my direction, at my cost, and upon my bottom; and that I had thought of taking it in pieces and doing it over again, with some other considerations which I have now forgot. However, because I did not much stand upon it, so the book might be useful to the ends designed, who

had the credit of this or that part of it, and he being a young man, if it might be a means to let him into public notice (upon which account he seemed to insist upon it) I was content he should have the last two *sæcula* by way of appendix. Whereto he afterwards added several things, making use of the scattered notes I had prepared, and what was before in the Chartophylax, without taking any notice whose they were, nor did I much expect it, or desire he should. And because there were two or three sheets from ann. 1280 to the end of that *sæculum*, which he said he had done, I cut out these leaves (and for any thing I know, they may be among his papers at this hour) and did it entirely over again, wherein there was not one word of Mr. Wharton's made use of, more than what will necessarily fall in, where two persons make use of the same books in prosecution of the same design. I further told him (for now I began to perceive his humour and what he aimed at) that to the end there might be no farther dispute about this matter hereafter, if there was any other part to which he could make out a claim, I would strike it out and do it over again, and that I all along designed to own in the preface what real help he had contributed, shewing that part of the Prolegomena wherein I had done it; with which he was satisfied, and never afterwards spoke of it to me, or that I know of to any one else, though he lived more than seven years after.

“Thus, my lord, I have truly and sincerely laid the whole case before you; and I thought myself obliged to do it in order to the doing myself right. For I should have been unpardonably wanting to myself had I suffered myself to be undeservedly transmitted to posterity as one that had published another man's labours under my own name, a thing from which I was ever most averse, and have commonly erred on the other hand. I know not into whose hands Mr. Wharton's booke may hereafter fall, or what use may be made of these notes; if therefore your grace shall think fitt to lett these two or three notes stand as they are, I humbly beg the favour and justice, that this paper may be fastened into Mr. Wharton's book, that so impartial persons may be rightly informed in the state of things. I want not an opportunity at this time of publicly doing myself right, but since the notes are kept private under your grace's custody, I did not thinke fitt to make my defence any more public than by this address to your grace. If,

when I am dead, any use shall be made of these notes to my prejudice, I hope this paper will in some measure plead for me, or that some friend will stand up to do me right; however that, there's a time coming when God will bring forth my righteousness as the light, and my integrity as noon-day. Mr. Wharton was one for whose worth I ever had a just value, and if I have exceeded in any thing it has been upon all occasions in over-lavish commendations of him. But he was subject to one weakness (which all his friends that intimately knew him, could not but take notice of) viz a vanity of magnifying his own performances, and an overweening conceit of himself, join'd with an unsatiable thirst after fame, which 'tis like his reduced age might have corrected, as I remember I once told one of your grace's predecessors, who was his great patron, when he was pleased to ask my opinion of him. With pardon, humbly begg'd, for the trouble of this tedious account, I am, my lord. &c. &c."

This letter seems to confirm what Burnet had asserted of Wharton's temper, and which, indeed, will be found confirmed by other passages in our authorities. But Wharton, upon the whole, is certainly a man to be venerated for his uncommon zeal as an ecclesiastical antiquary, and his incessant labours. Perhaps no man ever applied so diligently, or produced so much in the short space allotted to him, for he was little more than thirty years old. He probably began his researches early, and it is certain that he was a mere youth when Cave employed him, and conceived that high opinion of his talents which he so liberally expressed in the preface to his "*Historia Literaria*." The second edition of this work, it must not be forgot, has many additions from Wharton's MSS. at Lambeth, which have improperly been ascribed to Tenison. Mr. Wharton had some property, and by his will ordered the greatest part of it "to be disposed of to a religious use in the parish of Worstead, in which he was born." His executors were his father, the rev. Edmund Wharton, the rev. Dr. Thorp, one of the prebendaries of Canterbury, and Mr. Charles Battely. His biographer informs us that "he never undertook any matter of moment without first imploring the divine assistance and blessing thereupon," and that "in all his journeys, which his learned designs engaged him in, he was ever wont so to order his affairs, as not to omit being present at the monthly sacrament wherever he came."

To such a man some irregularities of temper and displays of conceit may be forgiven.¹

WHARTON (THOMAS), an eminent English physician, was descended from an ancient and genteel family of that name in Yorkshire. He was educated in Pembroke college, Cambridge, whence he removed to Trinity college, Oxford, being then tutor to John Scrope, the natural and only son of Emanuel earl of Sunderland. Upon the breaking out of the civil wars he retired to London, where he practised physic under Dr. John Bathurst, a noted physician of that city. After the garrison at Oxford had surrendered to the parliament in 1646, he returned to Trinity college, and as a member of it was actually created doctor of physic May 8, 1647, by virtue of the letters of general Fairfax to the university, which said that "he was sometime a student in that university, and afterwards improved his time in London in the study of all parts of physic." He then retired to London, and was admitted a candidate of the college of physicians the same year, and fellow in 1650, and for five or six years was chosen censor of the college, he being then a person of great esteem and practice in the city, and one of the lecturers in Gresham college. In 1656 he published at London, in 8vo, his "*Adenographia, seu Descriptio Glandularum totius Corporis*," which was reprinted at Amsterdam, 1659, in 8vo. In this he has given a more accurate description of the glands of the whole body, than had ever been done before; and as former authors had ascribed to them very mean uses (as supporting the divisions by vessels, or imbibing the superfluous humidities of the body) he assigns them more noble uses, as the preparation and depuration of the succus nutritius, with several other uses belonging to different glands, &c. Amongst other things, he was the first who discovered the ductus in the glandulæ maxillares, by which the saliva is conveyed into the mouth; and he has given an excellent account of morbid glands and their differences, and particularly of strumæ and scrophulæ, how new glands are often generated, as likewise of the several diseases of the glands of the mesentery, pancreas, &c. Wood tells us that he died at his house in Aldersgate-street in October

¹ Life prefixed to his "*Sermons*," 1697, 2 vols. 8vo.—*Biog. Brit.*—*Birch's Life of Tillotson*.—*Burnet's Hist. of the Reformation*, pref. to vol. III.—*Nicolson's Letters*, vol. I, p. 12, 18.—*Letters concerning*, in *Cent. Mag.* vol. LX. and LXL.—*Strype's Cranmer*, Appendix, p. 253.

1673, and was buried in the church of St. Botolph without Aldersgate ; though others say that he died November the 15th, and was buried in Basingshaw church, in a vault. But Mr. Richard Smith, in his Obituary, published by Peck, observes, that he died on Friday November the 14th, at midnight, at his house in Aldersgate-street, and was buried on the 20th in the ruins of the church of St. Michael Basishaw, where he formerly had lived.¹

WHATELY (WILLIAM), an eminent puritan divine, was born at Banbury in Oxfordshire, in May 1583, where his father, Thomas Whately, was justice of the peace, and had been several times mayor. He was educated at Christ's-college, Cambridge, under the tuition of Mr. Potman, a man of learning and piety, and was a constant hearer of Dr. Chaderton, Perkins, and other preachers of the Puritan-stamp. It does not appear that he was originally destined for the church, as it was not until after his marriage with the daughter of the Rev. George Hunt that he was persuaded to study for that purpose, at Edmund-hall, Oxford. Here he was incorporated bachelor of arts, and, according to Wood, with the foundation of logic, philosophy, and oratory, that he had brought with him from Cambridge, he became a noted disputant and a ready orator. In 1604, he took his degree of M. A. as a member of Edmund-hall, "being then esteemed a good philosopher and a tolerable mathematician." He afterwards entered into holy orders, and was chosen lecturer of Banbury, his native place. In 1610, he was presented by king James to the vicarage of Banbury, which he enjoyed until his death. He also, with some of his brethren, delivered a lecture, alternately at Stratford-upon-Avon. In his whole conduct, Mr. Leigh says, he "was blameless, sober, just, holy, temperate, of good behaviour, given to hospitality ;" &c. Fuller calls him "a good linguist, philosopher, mathematician, and divine;" and adds, that he "was free from *faction*." Wood, who allows that he possessed excellent parts, was a noted disputant, an excellent preacher, a good orator, and well versed in the original text, both Greek and Hebrew, objects, nevertheless, that, "being a zealous Calvinist, a noted puritan, and much frequented by the precise party, for his *too* frequent preaching, he laid such a foundation of *faction* at Banbury, as will not

¹ Ath. Ox. vol. II.—Gen. Dict.—Peck's Desiderata.

easily be removed." Granger, who seems to have considered all these characters with some attention, says, that "his piety was of a very extraordinary strain; and his reputation as a preacher so great, that numbers of different persuasions went from Oxford, and other distant places, to hear him. As he ever appeared to speak from his heart, his sermons were felt as well as heard, and were attended with suitable effects." In the life of Mede, we have an anecdote of him, which gives a very favourable idea of his character. Having, in a sermon, warmly recommended his hearers to put in a purse by itself a certain portion from every pound of the profits of their worldly trades, for works of piety, he observed, that instead of secret grudging, when objects of charity were presented, they would look out for them, and rejoice to find them. A neighbouring clergyman hearing him, and being deeply affected with what he so forcibly recommended, consulted him as to what proportion of his income he ought to give. "As to that," said Whately, "I am not to prescribe to others; but I will tell you what hath been my own practice. You know, sir, some years ago, I was often beholden to you for the loan of ten pounds at a time; the truth is, I could not bring the year about, though my receipts were not despicable, and I was not at all conscious of any unnecessary expenses. At length, I inquired of my family what relief was given to the poor; and not being satisfied, I instantly resolved to lay aside every *tenth* shilling of all my receipts for charitable uses; and the Lord has made me so to thrive since I adopted this method, that now, if you have occasion, I can lend you ten times as much as I have formerly been forced to borrow."

Mr. Whately died May 10, 1639, aged fifty-six, and was interred in Banbury church-yard, where is a monument to his memory, with a Latin and English inscription. His works consist of a considerable number of sermons, printed separately, one of which, "The Bride-Bush, or Wedding-Sermon," 1617, 4to, brought upon him some censure: in this he maintained, that adultery, or desertion, on the side of either of the married persons, dissolved and annihilated the marriage. For a doctrine so contrary to the laws, and pernicious in itself, he was summoned before the high commission-court, where he acknowledged his error, and was dismissed. Among his other publications, are, 1. "A pithy, short, and methodical way

of opening the Ten Commandments," Lond. 1622, 8vo. 2. "The Oil of Gladness," 1637, 8vo. 3. "The poor man's Advocate," 1637, 8vo. 4. which seems his greatest work, "Prototypes, or the primarie Precedent out of the book of Genesis," 1640, fol. with a fine portrait, published by Edward Leigh, esq. To this is prefixed a life of him by the Rev. Henry Scudder.¹

WHEARE (DEGORY), Camdenian professor of history at Oxford, was born at Jacobstow, in Cornwall, 1573, and admitted of Broadgate-hall in that university. He took the degrees in arts, that of master being completed in 1600; and, two years after, was elected fellow of Exeter-college. Leaving that house in 1608, he travelled beyond the seas into several countries; and at his return found a patron in lord Chandois. Upon the death of this nobleman, he retired with his wife to Gloucester-hall in Oxford, where, by the care and friendship of the principal, he was accommodated with lodgings; and there contracted an intimacy with the celebrated mathematician, Thomas Allen, by whose interest Camden made him the first reader of that lecture which he had founded in the university. It was thought no small honour that on this occasion he was preferred to Bryan Twyne, whom Camden named as his successor, if he survived him, but Twyne died first. Soon after, he was made principal of that hall; and this place, with his lecture, he held to the time of his death, which happened Aug. 1, 1647. He was buried in the chapel of Exeter-college. Wood tells us, that he was esteemed by some a learned and genteel man, and by others suspected to be a Calvinist. He adds, that he left also behind him a widow and children, who soon after became poor.

He published "*De Ratione et Methodo legendi Historias Dissertatio*," Oxon. 1625, in 8vo. This was an useful work, and the first regular attempt to investigate the subject on proper principles. It long went through several editions, with the addition of pieces upon the same subject by other hands: but the best is that translated into English, with this title, "The Method and Order of reading both Civil and Ecclesiastical Histories; in which the most excellent historians are reduced into the order in which they are successively to be read; and the judgments

¹ Life as above.—Ath. Ox. vo' l. new edit.—Fuller's Worthies and Abel Redivivus.

of learned men concerning each of them subjoined. By Degory Wheare, Camden reader of history in Oxford. To which is added, an appendix concerning the historians of particular nations, ancient and modern. By Nicolas Horseman. With Mr. Dodwell's invitation to gentlemen to acquaint themselves with ancient history. Made English, and enlarged by Edmund Bohun, esq." Lond. 1698, in 8vo.

Besides this work, Mr. Wheare published, "*Parentatio Historica: sive, Commemoratio vitæ et mortis V. C. Guiliel. Camdemi Clarentii, facta Oxoniæ in Schola Historica, 12 Nov. 1626,*" Oxon. 1628. "*Dedicatio Imaginis Camdenianæ in Schola Historica, 12 Nov. 1626,*" Oxon. 1628. "*Epistolarum Eucharisticarum Fasciculus.*" "*Charisteria.*" These two last are printed with "*Dedicatio Imaginis,*" &c.¹

WHEATLEY (CHARLES), the author of an excellent illustration of the Book of Common Prayer, was born Feb. 6, 1686, in Paternoster-row, London. His father was a reputable tradesman, and his mother, whose maiden name was White, was a lineal descendant of Ralph, brother to sir Thomas White, founder of St. John's college, Oxford, where Mr. Wheatley afterwards claimed a fellowship. On Jan. 9, 1699, he was entered at Merchant Taylors school, where for some time he was placed under the care of Dr. Matthew Shorting. In 1706 he was entered a commoner of St. John's, Oxford, and in the following year was admitted to a fellowship as of founder's kin. At St. John's his tutor was Dr. Knight, afterwards vicar of St. Sepulchre's, London, and of whom it was Mr. Wheatley's pride to boast, that "he continued his *pupil* to his dying day." He used to add; "to this great and good man, under God, I must heartily profess, that, if I have made any knowledge, or have made any progress, it is owing; and, if I have not, upon myself only be all the shame." This was the friend to whom, with doctors Waterland and Berriman, he submitted his sermons on the Creeds, and from whom he acknowledged having received very useful and instructive hints, when he came to prepare them for the press.

In Jan. 1709, he took the degree of B. A. and proceeded M. A. in March 1713. Soon after taking his master's de-

¹ Ath. Ox. vol. II.—Life by Bohun.—Biog. Brit. Supplement.

gree, he resigned his fellowship, and in August of the same year, married Mary, daughter of Dr. William Findall. Not long after his marriage he removed to a curacy in London, and in 1717 was chosen lecturer of St. Mildred's in the Poultry. He afterwards was presented by Dr. Astry, treasurer of St. Paul's, to the vicarages of Brent and Furneaux Pelham, in Hertfordshire, at which last he built at his own expence a vicarage house, and as his livings lay contiguous, he supplied them both himself. Having procured several benefactions for them, he obtained their augmentation from queen Anne's bounty, and as a farther increment left them at his death 200*l*. He spent the last fourteen years of his life at Furneaux Pelham, and died there of a dropsy and asthma, May 13, 1742. He left some valuable books and MSS. to the library of St. John's college.

Of his works his "Rational Illustration of the Book of Common Prayer," 1720, has been the most admired and the most successful, having gone through at least eight editions. Besides which he published, 2. "An Historical vindication of the 85th Canon; shewing that the form of bidding-prayer, before sermon, has been prescribed and enjoined ever since the reformation," Lond. 1718, 8vo. Among Rawlinson's MSS. in the Bodleian are "Some remarks" by the rev. Mr. Lewis of Margate, on this work. 3. "Christian exceptions to the plain account of the nature and end of the Lord's Supper. With a method proposed of coming at the true and apostolic sense of that holy sacrament," 8vo. 4. "Private devotions at the holy communion, adapted to the public office in the Liturgy," a single sheet, printed in different forms, adapted to the different editions of the book of Common-prayer. 5. "The Nicene and Athanasian creeds, so far as they are expressive of a co-equal and co-eternal Trinity in Unity, and of perfect Godhead and manhood in one only Christ, explained and confirmed, &c. in eight sermons preached at lady Moyer's Lecture, in the years 1733 and 1734," Lond. 1738, 8vo. After his death three volumes of his "Sermons," 8vo, were published in 1746 by Dr. Berri-man.¹

WHEATLEY (FRANCIS), a late elegant artist, was born in London in 1747; the only regular instruction which he

¹ Nichols's Bowyer.—Gent. Mag. vol. LXXI.—Wilson's Hist. of Merchant Taylor's School.

received was at a drawing-school. He acquired his knowledge of painting without a master; but he had the advantage of seeing much of what was then practised in the art, by the friendship and instructions of Mortimer, whom he assisted in painting the ceiling at Broomfield Hall, Hertfordshire, the seat of lord Melbourne. He also associated much with young men who were or had been under the tuition of the most eminent artists of that period. His inclination appeared to lead him equally to figures and to landscape; but the profit likely to be derived from the former, caused him to make that his particular pursuit. In the early part of his life, he had considerable employment in painting some whole-length portraits. After practising several years in London, he was induced to remove to Ireland, and was much employed in Dublin, where he painted a large picture representing the Irish House of Commons assembled, in which portraits of many of the most remarkable political characters were introduced. From Dublin he returned to London, where he painted a picture of the riots in 1780, from which Heath engraved a very excellent print for Boydell. This picture was unfortunately burnt in the house of Mr. Heath, who then resided in Lisle-street, Leicester-square, it being too large to be moved. Mr. Wheatley continued to paint portraits, but he was chiefly engaged in painting rural and domestic scenes, for which he appeared to have a peculiar talent, and his works of that kind became very popular, although in his females he adopted too much of the French costume. At an early period of life, he was attacked by the gout, which gradually deprived him of the use of his limbs, and of which he died, June 28, 1801, at fifty-four years of age.

Mr. Wheatley was elected associate of the Royal Academy, Nov. 1790, and Royal Academician, Feb. 10, 1791. He was a handsome man, of elegant manners, and generally a favourite in genteel company. He understood his art, and spoke with great taste and precision on every branch of it. His greatest efforts were the pictures he painted for the Shakspeare and Historic galleries.¹

WHEELOCKE (ABRAHAM), a learned orientalist, and first professor of the Arabic and Saxon tongues in the University of Cambridge, was born at Loppington, in Shropshire (of which county likewise was his patron and founder,

¹ *Edwa. &c. Supplement to Walpole.*—*Pilkington.*—*Gent. Mag.* vol. LXXI.

sir Thomas Adams) and admitted of Trinity college, Cambridge. There he became B. A. in 1614, M. A. in 1618, and was admitted fellow of Clare-hall the year following. In 1623 he was appointed one of the university preachers, and in 1625 commenced bachelor of divinity. In 1622 he was made minister of St. Sepulchre's church, which he held until 1642. About the same time (1622) he read the Arabic lecture for Mr. (afterwards sir Thomas) Adams, though it was not then settled, but he received for the same forty pounds a year, remitted to him by quarterly payments. He read also the Saxon lecture for sir Henry Spelman, for which he received an annual stipend, not settled, but voluntary: together with this, sir Henry gave Mr. Wheelocke the vicarage of Middleton, in Norfolk, worth fifty pounds a year, which was intended to be augmented out of the appropriate parsonage, and to be the ground of his intended foundation, if sir Henry's death, which happened in 1641, had not prevented it. Multiplicity of literary business, and severity of application, probably shortened Wheelocke's days: for he died at London whilst he was printing his Persian gospels, in the month of September 1653. He is said to have been sixty years old. He was buried at St. Botolph's Aldersgate. His funeral sermon was preached and published by William Sclater, D. D. 1654, 4to. Wheelocke's was a great loss to the gentlemen concerned in the celebrated Polyglot, who knew how to value his services. His province was to have corrected the Syriac and Arabic at the press.

His "*Quatuor Evangelia Dom. nost. Jesu Christi, Persice,*" appeared at Lond. 1652, fol. For this work, which was intended to have been introduced into Persia, as the foundation of a missionary scheme, the celebrated Pocock lent him a MS. so good, that Wheelocke, in a letter to him, professes, that had it not been for his fear of oppressing his amannensis, he would have begun his work again. He also published in 1644, fol. Bede's "*Historiæ Ecclesiasticæ gentis Anglorum libri quinque,*" &c. and with it "*Lambardi Archaionomia, sive de priscis Anglorum legibus,*" with a learned preface.¹

WHELER, or WHEELER (SIR GEORGE), a learned traveller, was the son of colonel Wheler of Charing in

¹ Teells's Life of Pococke, p. 50.—Lloyd's Memoirs, fol.—Fuller's Worthies.—Burkdale's Memorials, Decade the third.—Usher's Life and Letters.

Kent, and born in 1650 at Breda in Holland, his parents being then exiles there for having espoused the cause of Charles I. In 1667 he became a commoner of Lincoln-college in Oxford, under the tuition of the learned Dr. Hickes, the deprived dean of Worcester; but, before he had a degree conferred upon him went to travel; and, in the company of Dr. James Spon of Lyons, took a voyage from Venice to Constantinople, through the Lesser Asia, and from Zante through several parts of Greece to Athens, and thence to Attica, Corinth, &c. They made great use of Pausanias as they journeyed through the countries of Greece; and corrected and explained several traditions by means of this author. The primary object of these learned travellers was to copy the inscriptions, and describe the antiquities and coins of Greece and Asia Minor, and particularly of Athens, where they sojourned a month. Some time after his return, he presented to Lincoln-college, Oxford, a valuable collection of Greek and Latin MSS. which he had collected in his travels; upon which, in 1683, the degree of master of arts was conferred upon him, he being then a knight. He then took orders; and, in 1684, was installed into a prebend of the church of Durham. He was also made vicar of Basingstoke, and afterwards presented to the rich rectory of Houghton-le-Spring by bishop Crew his patron. He was created doctor of divinity by diploma, May 18, 1702; and died, Feb. 18, 1723-4. He was interred at the west end of the nave of Durham cathedral, and by his own desire, as near as possible to the tomb of the venerable Bede, for whom he had an enthusiastic veneration. In 1682, he published an account of his "Journey into Greece, in the company of Dr. Spon of Lyons, in six books," folio. These travels are highly valued for their authenticity, and are replete with sound and instructive erudition to the medallist and antiquary. Sir George also appears, on all occasions, to have been attentive to the natural history of Greece, and particularly to the plants, of which he enumerates several hundreds in this volume, and gives the engravings of some. These catalogues sufficiently evince his knowledge of the botany of his time. He brought from the East several plants which had not been cultivated in Britain before. Among these, the *Hypericum Olympicum*, (St. John's Wort of Olympus) is a well-known plant, introduced by this learned traveller.

Ray, Morison, and Plukenet, all acknowledge their obligations for curious plants received from him.

After sir George Wheler entered into the church, he published, in 1689, "An Account of the Churches and Places of Assembly of the primitive Christians, from the Churches of Tyre, Jerusalem, and Constantinople, described by Eusebius; and ocular observations upon several very antient edifices of churches yet extant in those parts; with a seasonable application." We have also a third piece of his, entitled, "The Protestant Monastery, or Christian Oeconomics," which contains directions for the religious conduct of a family, and shews him to have been a remarkably pious and devout man.

Sir George married a daughter of sir Thomas Higgons of Grewell in Hampshire, who died in 1703, and left a numerous issue. The rev. Granville Wheler, of Otterden-place, Kent, and rector of Leak in Nottinghamshire, who died in 1770, was his third son, and became his heir. He likewise distinguished himself as a gentleman of science, and a polite scholar. He was the friend and patron of Mr. Stephen Gray, who, jointly with him, contributed to revive the study of electricity in England. Sir George Wheler's name is preserved in London, from his having built a chapel on his estate in Spital-fields, known by the name of sir George Wheler's chapel, which has lately been repaired and refitted for public worship.¹

WHETHAMSTEDE (JOHN), a learned abbot of St. Albans, was ordained a priest in 1382, and died in 1464, when he had been eighty-two years in priest's orders, and above an hundred years old. He wrote a chronicle of twenty years of this period, beginning in 1441 and ending in 1461. It contains many original papers, and gives a very full account of some events, particularly of the two battles of St. Alban's. More than one half of his chronicle is filled with the affairs of his own abbey, to which he was a great benefactor, particularly to the altar of the patron saint, which he adorned with much magnificence. About 1430 he employed Lydgate to translate the Latin legend of St. Alban's life into English rhymes, for the purpose of familiarising the history of that saint to the monks of his convent. He enriched the library by procuring transcripts

¹ Ath. Ox. vol. II.—Biog. Brit.—Pulteney's Sketches.—Hutchinson's Durham.

of useful books, and was on account of such pursuits in high favour with duke Humphrey, who, when about to found his library at Oxford, often visited St. Alban's, and employed Whethamstede to collect valuable books for him.¹

WHETSTONE (GEORGE), is an author of whom very little is known. From the circumstance of his being a kinsman to serjeant Fleetwood, recorder of London, it is probable that he was of a good family. It appears that he first tried his fortune at court, where he consumed his patrimony in fruitless expectation of preferment. Being now destitute of subsistence, he commenced soldier, and served abroad, though in what capacity is unknown. Such, however, was his gallant behaviour, that his services were rewarded with additional pay. He returned from the wars with honour, but with little profit; and his prospect of advancement was so small, that he determined to turn farmer, but being unsuccessful in that undertaking, was under the necessity of applying to the generosity of his friends. This he found to be "a broken reed, and worse than common beggary of charity from strangers. Now craft accosted him in his sleep, and tempted him with the proposals of several professions; but for the knavery or slavery of them, he rejected all: his munificence constrained him to love money, and his magnanimity to hate all the ways of getting it." At last he resolved to seek his fortune at sea, and accordingly embarked with sir Humphrey Gilbert in the expedition to Newfoundland, which was rendered unsuccessful by an engagement with the Spanish fleet. From this period, Mr. Whetstone seems to have depended entirely on his pen for subsistence. Where or when he died has not been ascertained. He is entitled to some notice as a writer whose works are in request as literary curiosities, but of little intrinsic value. Mr. Steevens pronounced him "the most quaint and contemptible writer, both in prose and verse, he ever met with." He wrote, 1. "The Rock of Regard," a poem in four parts. 2. "The Life of George Gascoigne," 1577, 4to. A reprint of this may be seen in the late edition of the "English Poets," 1810, 21 vols. 8vo. The only original copy known of late years, was purchased by Mr. Malone for forty guineas! 3. "Promus and Cassandra," a comedy, 1578, 4to, on this play Shakspeare founded his

¹ Warton's History of Poetry, and references there.

"Measure for Measure." 4. "Heptameron of civil discourses," 1582, 4to. 5. "The remembrance of the life and death of Thomas, late earl of Sussex," 1583, 4to. 6. "A mirrour of true honour, &c. in the life and death, &c. of Francis earl of Bedford," &c. 1585, 4to. 7. "The English mirror, wherein all estates may behold the conquest of error," 1586. This contains much of the state history of the times. 8. "Censure of a dutiful subject of certain noted speech and behaviour of those fourteen noted traytors at the place of execution on the 20th and 21st of Sept." no date. 9. A poem "on the life and death of sir Philip Sidney" by him, and supposed *unique*, a very few leaves only, was lately sold at Messrs. King and Lochee's to Mr. Harding for 26*l.* 5*s.* An account of some of these curiosities may be seen in our authorities.¹

WHICHCOTE (BENJAMIN), an English divine of great name, was descended of an ancient and good family in the county of Salop, and was the sixth son of Christopher Whichcote, esq. at Whichcote-hall in the parish of Stoke, where he was born March 11, 1609-10. He was admitted of Emanuel-college, Cambridge, in 1626, and took the degrees in arts: that of bachelor in 1629; and that of master in 1633. The same year, 1633, he was elected fellow of the college, and became a most excellent tutor; many of his pupils, as Wallis, Smith, Worthington, Cradock, &c. becoming afterwards men of great eminence. In 1636 he was ordained both deacon and priest at Buckden by Williams bishop of Lincoln; and soon after set up an afternoon-lecture on Sundays in Trinity church at Cambridge, which, archbishop Tillotson says, he served near twenty years. He was also appointed one of the university-preachers; and, in 1643, was presented by the master and fellows of his college to the living of North-Cadbury in Somersetshire. This vacated his fellowship; and upon this, it is presumed, he married, and went to his living; but was soon called back to Cambridge, being appointed to succeed the ejected provost of King's-college, Dr. Samuel Collins, who had been in that office thirty years, and was also regius professor of divinity. This choice was perfectly agreeable to Dr. Collins himself; though not so to Dr. Whichcote, who had scruples about

¹ Life drawn up by Mr. Steevens for Dr. Berkenhout.—Warton's Hist. of Poetry.—Censura Lit. vols. II. IV. and V.—Bibliographer.

accepting what was thus irregularly offered him : however, after some demurring, he complied, and was admitted provost, March 16, 1644. He had taken his bachelor of divinity's degree in 1640 ; and he took his doctor's in 1649. He now resigned his Somersetshire living, and was presented by his college to the rectory of Milton in Cambridgeshire, which was void by the death of Dr. Collins. It must be remembered, to Dr. Whichcote's honour, that, during the life of Dr. Collins, one of the two shares out of the common dividend allotted to the provost was, not only with Dr. Whichcote's consent, but at his motion, paid punctually to him, as if he had still been provost. Dr. Whichcote held Milton as long as he lived ; though, after the Restoration, he thought proper to resign, and resume it by a fresh presentation from the college. He still continued to attend his lecture at Trinity-church with the same view that he had at first set it up ; which was, to preserve and propagate a spirit of sober piety and rational religion in the university of Cambridge, in opposition to the style of preaching, and doctrines then in vogue : and he may be said to have founded the school at which many eminent divines after the Restoration, and Tillotson among them, who had received their education at Cambridge, were formed, and were afterwards distinguished from the more orthodox by the epithet *latitudinarian*. In 1658 he wrote verses upon the death of Oliver Cromwell, which, his biographer supposes, were done entirely out of form, and not out of any regard to the person of the protector. Nor had Dr. Whichcote ever concurred with the violent measures of those times by signing the covenant, or by any injurious sayings or actions to the prejudice of any man. At the Restoration, however, he was removed from his provostship by especial order from the king ; but yet he was not disgraced or frowned upon. On the contrary, he went to London, and in 1662 was chosen minister of St. Anne's, Blackfriars, where he continued till his church was burned down in the dreadful fire of 1666. He then retired to Milton for a while ; but was again called up, and presented by the crown to the vicarage of St. Lawrence Jewry, vacant by the promotion of Dr. Wilkins to the see of Chester. During the building of this church, upon invitation of the court of aldermen, in the mayoralty of sir William Turner, he preached before the corporation at Guildhall chapel, with great approbation, for about seven years.

When St. Lawrence's was rebuilt, he preached there twice a week; and had the general love and respect of his parish, and a very considerable audience, though not numerous, owing to the weakness of his voice in his declining age. A little before Easter in 1683, he went down to Cambridge; where, upon taking cold, he fell into a distemper, which in a few days put an end to his life. He died at the house of his ancient and learned friend Dr. Cudworth, master of Christ's-college, in May 1683; and was interred in the church of St. Lawrence Jewry. Dr. Tillotson, then lecturer there, preached his funeral-sermon, where his character is drawn to great advantage. Burnet speaks of him in the following terms: "He was a man of a rare temper; very mild and obliging. He had credit with some that had been eminent in the late times; but made all the use he could of it to protect good men of all persuasions. He was much for liberty of conscience; and, being disgusted with the dry systematical way of those times, he studied to raise those who conversed with him to a nobler set of thoughts, and to consider religion as a seed of a deiform nature (to use one of his own phrases)*. In order to this, he set young students much on reading the ancient philosophers, chiefly Plato, Tully, and Plotin; and on considering the Christian religion as a doctrine sent from God, both to elevate and sweeten human nature, in which he was a great example as well as a wise and kind instructor. Cudworth carried this on with a great strength of genius, as well as a vast compass of learning." Baxter numbers him with "the best and ablest of the conformists."

But his character is drawn most at length by Tillotson in his funeral sermon. "I shall not," says Tillotson, "insist upon his exemplary piety and devotion towards God, of which his whole life was one continued testimony. Nor will I praise his profound learning, for which he was justly had in so great reputation. The moral improvements of his mind, 'a god-like temper and disposition' (as he was wont to call it), he chiefly valued and aspired after; that universal charity and goodness, which he did continually preach and practise. His conversation was exceeding kind and affable, grave and winning, prudent and profitable.

* Dr. Whichcote, in common conversation and on the most common occasions, dealt much in pompons, compound words. One day seen two

boys fighting in the street, he went up and parted them, exclaiming, "What; moral entities, and yet pugnacious!"

He was slow to declare his judgment, and modest in delivering it. Never passionate, never peremptory; so far from imposing upon others, that he was rather apt to yield. And though he had a most profound and well-poised judgment, yet he was of all men I ever knew the most patient to hear others differ from him, and the most easy to be convinced, when good reason was offered; and, which is seldom seen, more apt to be favourable to another man's reason than his own. Studious and inquisitive men commonly at such an age (at forty or fifty at the utmost) have fixed and settled their judgments in most points, and as it were made their last understanding; supposing that they have thought, or read, or heard what can be said on all sides of things; and after that they grow positive and impatient of contradiction, thinking it a disparagement to them to alter their judgment. But our deceased friend was so wise, as to be willing to learn to the last, knowing that no man can grow wiser without some change of his mind, without gaining some knowledge which he had not, or correcting some error which he had before. He had attained so perfect a mastery of his passions, that for the latter and greatest part of his life he was hardly ever seen to be transported with anger; and as he was extremely careful not to provoke any man, so not to be provoked by any, using to say 'If I provoke a man, he is the worse for my company; and if I suffer myself to be provoked by him, I shall be the worse for his.' He very seldom reprov'd any person in company otherwise than by silence, or some sign of uneasiness, or some very soft and gentle word; which yet from the respect men generally bore to him did often prove effectual. For he understood human nature very well, and how to apply himself to it in the most easy and effectual ways. He was a great encourager and kind director of young divines, and one of the most candid hearers of sermons, I think, that ever was; so that though all men did mightily reverence his judgment, yet no man had reason to fear his censure. He never spake of himself, nor ill of others, making good that saying of Pansa in Tully, '*Neminem alterius, qui suæ confideret virtuti, invidere,*' that no man is apt to envy the worth and virtues of another, that hath any of his own to trust to. In a word, he had all those virtues, and in a high degree, which an excellent temper, great condescension, long care and watchfulness over himself, together

with the assistance of God's grace (which he continually implored and mightily relied upon) are apt to produce. Particularly he excelled in the virtues of conversation, humanity, and gentleness, and humility, a prudent and peaceable and reconciling temper." Tillotson likewise informs us that as he had a plentiful estate, so he was of a very charitable disposition; which yet was not so well known to many, because in the disposal of his charity he very much affected secrecy. He frequently bestowed his alms on poor house-keepers, disabled by age or sickness to support themselves, thinking those to be the most proper objects of it. He was rather frugal in expence upon himself, that so he might have wherewithal to relieve the necessities of others. And he was not only charitable in his life, but in a very bountiful manner at his death, bequeathing in pious and charitable legacies to the value of a thousand pounds: to the library of the university of Cambridge fifty pounds, and of King's college one hundred pounds, and of Emanuel college twenty pounds; to which college he had been a considerable benefactor before, having founded three several scholarships there to the value of a thousand pounds, out of a charity with the disposal whereof he was intrusted, and which not without great difficulty and pains he at last received. To the poor of the several places, where his estate lay, and where he had been minister, he gave above one hundred pounds. Among those, who had been his servants, or were so at his death, he disposed in annuities and legacies in money to the value of above three hundred pounds. To other charitable uses, and among his poor relations, above three hundred pounds. To every one of his tenants he left a legacy according to the proportion of the estate they held by way of remembrance of him; and to one of them, who was gone much behind, he remitted in his will seventy pounds. And as became his great goodness, he was ever a remarkably kind landlord, forgiving his tenants, and always making abatements to them for hard years or any other accidental losses that happened to them. He made likewise a wise provision in his will to prevent lawsuits among the legatees, by appointing two or three persons of the greatest prudence and authority among his relations final arbitrators of all differences that should arise. The fate of his "Sermons," which have been so much admired, was somewhat singular. They were first ushered

into the world by one who could not be supposed very eager to propagate the doctrines of Christianity, the celebrated earl of Shaftesbury, author of the "Characteristics," &c. In 1698 his lordship published "Select Sermons of Dr. Whichcote, in two parts," 8vo. He employed on this occasion the rev. William Stephens, rector of Sutton, in Surrey, to revise, and probably superintend the press; but the long preface is unquestionably from his lordship. In addition to every other proof we may add the evidence of the late Mr. Harris of Salisbury, who informed a friend that his mother, lady Betty Harris, (who was sister to the earl of Shaftesbury) mentioned her having written the preface from her brother's dictation, he being at that time too ill to write himself. That his lordship should become the voluntary editor and recommender of the sermons of any divine, has been accounted for by one of Dr. Whichcote's biographers in this way: that his lordship found in these sermons some countenance given to his own peculiar sentiments concerning religion, as sufficiently practicable by our natural strength or goodness, exclusive of future rewards or punishments. To this purpose lord Shaftesbury has selected some passages of the sermons, and adds, "Thus speaks our excellent divine and truly Christian philosopher, whom for his appearing thus in defence of *natural goodness*, we may call the preacher of *good nature*. This is what he insists on everywhere, and to make this evident is in a manner the scope of all his discourses. And in conclusion it is hoped, that what has been here suggested, may be sufficient to justify the printing of these sermons." Whatever may be in this, it is rather singular that the same collection was republished at Edinburgh in 1742, 12mo, with a commendatory epistle by a presbyterian divine, the rev. Dr. William Wishart, principal of the college of Edinburgh.

Three more volumes of Dr. Whichcote's sermons were published by Dr. Jeffery, archdeacon of Norwich, in 1701—3, and a fourth by Dr. Samuel Clarke in 1707. The best edition of the whole was published in 1751, at Aberdeen, in 4 vols. 8vo, under the superintendence of Drs. Campbell and Gerard, two well-known names in the literary history of Scotland. Dr. Jeffery also published in 1703, "Moral and religious Aphorisms" collected from Dr. Whichcote's manuscript papers. Of these an elegant edition was reprinted in 1753 by Dr. Samuel Salter, with

large additions, and a correspondence with Dr. Tuckney which we have already noticed in our account of that divine. Long before this, in 1688, some "*Observations and Apophthegms*" of Dr. Whichcote's, taken from his own mouth by one of his pupils, were published in 8vo, and passed through two editions, if not more. Whichcote excelled in moral aphorisms, and many might be collected from his sermons.¹

WHISTON (WILLIAM), an English divine of very uncommon parts and more uncommon learning, but of a singular and extraordinary character, was born Dec. 9, 1667, at Norton near Twycrosse, in the county of Leicester; of which place his father Josiah Whiston, a learned and pious man, was rector. He was kept at home till he was seventeen, and trained under his father; and this on two accounts: first, because he was himself a valetudinarian, being greatly subject to the *flatus hypocondriacus* in various shapes all his life long; secondly, that he might serve his father, who had lost his eye-sight, in the quality of an amanuensis. In 1684, he was sent to Tamworth school, and two years after admitted of Clare-hall in Cambridge, where he pursued his studies, and particularly the mathematics, eight hours a day, till 1693. During this time, and while he was under-graduate, an accident happened to him, which he relates for a caution and benefit to others in the like circumstances. He observed one summer, that his eyes did not see as usual, but dazzled after an awkward manner. Upon which, imagining it arose from too much application, he remitted for a fortnight, and tried to recover his usual sight, by walking much in green fields; but found himself no better. At that time he met with an account of Mr. Boyle's having known a person, who, having new-whited the wall of his chamber on which the sun shone, and having accustomed himself to read in that glaring light, thereby lost his sight for some time; till, upon hanging the place with green, he recovered it again: and this, he says, was exactly his own case, in a less degree, both as to the cause and the remedy.

In 1693 he became master of arts, and fellow of the college; and soon after set up for a tutor; when, such was his reputation for learning and good manners, that arch-

¹ Gen. Dict.—Biog. Brit.—Salter's edition of the Aphorisms.—Bunnet's Own Times.—Life prefixed to the edition of his Sermons, 1751.—Funeral Sermon by Tillotson.

bishop Tillotson sent him his nephew for a pupil. But his health did not permit him to go on in that way; and therefore, resigning his pupils to Mr. Laughton, he became chaplain (for he had taken orders) to Dr. Moore, bishop of Norwich. During the time of his being chaplain to bishop Moore, which was from 1694 to 1698, he published his first work, entitled "A new Theory of the Earth, from its original to the consummation of all things; wherein the Creation of the World in six days, the universal deluge, and the general conflagration, as laid down in the Holy Scriptures, are shewn to be perfectly agreeable to Reason and Philosophy," 1696, 8vo. Whiston relates, that this book was shewed in manuscript to Dr. Bentley, to sir Christopher Wren, and especially to sir Isaac Newton, on whose principles it depended; and though Mr. John Keill soon after wrote against it, and demonstrated that it could not stand the test of mathematics and sound philosophy, yet it brought no small reputation to the author. Thus Locke, mentioning it in a letter to Mr. Molyneux, dated Feb. 22, 1696, says, "I have not heard any one of my acquaintance speak of it but with great commendations, as I think it deserves; and truly I think it is more to be admired, that he has laid down an hypothesis, whereby he has explained so many wonderful and before inexplicable things in the great changes of this globe, than that some of them should not easily go down with some men; when the whole was entirely new to all. He is one of those sort of writers, that I always fancy should be most esteemed and encouraged: I am always for the builders, who bring some addition to our knowledge, or at least some new things to our thoughts." This work of Whiston has gone through six editions; but no considerable additions, as he informs us, were made to it after the third.

In 1698, bishop Moore gave him the living of Lowestoft cum Kessingland, by the sea-side, in Suffolk; upon which he quitted his place of chaplain, and was succeeded by Mr. (afterwards the celebrated Dr.) Clarke, who was then about four-and-twenty years of age. He went to reside upon his living, and applied himself most earnestly and conscientiously to the duties of the station. He kept a curate, yet preached twice a Sunday himself; and, all the summer season at least, read a catechetical lecture at the chapel in the evening, chiefly for the instruction of the adult. He has recorded an instance or two, which shew

how zealous he was for the promotion of piety and good manners. The parish-officers applied to him once for his hand to a licence, in order to set up a new alehouse; to whom he answered, "If they would bring him a paper to sign, for the pulling an alehouse down, he would certainly sign it; but would never sign one for setting an alehouse up."

In the beginning of the last century he was called to be sir Isaac Newton's deputy, and afterwards his successor in the Lucasian professorship of mathematics; when he resigned his living, and went to Cambridge. In 1702 he published "A short view of the Chronology of the Old Testament, and of the Harmony of the Four Evangelists," in 4to; and in March 1702-3, "Tacquet's Euclid, with select theorems of Archimedes, and practical corollaries," in Latin, for the use of young students in the university. This edition of Euclid was reprinted at Cambridge in 1710; and afterwards in English at London, under his own inspection. He tells us that it was the accidental purchase of Tacquet's own Euclid at an auction, which occasioned his first application to mathematical studies. In 1706 he published an "Essay on the Revelation of St. John;" in 1707, "Prælectiones astronomicæ;" and sir Isaac Newton's "Arithmetica Universalis," by the author's permission. The same year, 1707, he preached eight sermons upon the accomplishment of Scripture Prophecies, at the lecture founded by the honourable Mr. Boyle; which he printed the year after, with an appendix to the same purpose. About August, 1708, he drew up an "Essay upon the Apostolical Constitutions," and offered it to the vice-chancellor, for his licence to be printed at Cambridge; but was refused it. He tells us that he had now read over the two first centuries of the church; and found that the Eusebian, or commonly called Arian, doctrine was, for the main, the doctrine of those ages; and, as he thought it a point of duty to communicate what he had thus discovered, so his heterodox notions upon the article of the Trinity were now very generally known.

In 1709 he published a volume of "Sermons and Essays on several subjects;" one of which is to prove that our blessed Saviour had several brethren and sisters properly so called; that is, the children of his reputed father Joseph, and of his true mother, the Virgin Mary. Dr. Clarke, he says, wrote to him to suppress this piece, not.

on account of its being false, but that the common opinion might go undisturbed; but, he adds, "that such sort of motives were of no weight with him, compared with the discovery and propagation of truth. In 1710 he published "*Prælectiones Physico-Mathematicæ; sive Philosophia clarissimi Newtoni Mathematica illustrata*;" which, together with the "*Prælectiones Astronomicæ*" before mentioned, were afterwards translated and published in English; and it may be said, with no small honour to the memory of Mr. Whiston, that he was one of the first, if not the very first, who explained the Newtonian philosophy in a popular way, and so that the generality of readers might comprehend it with little difficulty. About this year, 1710, Menkenius, a very learned man in Germany, wrote to Dr. Hudson, the keeper of the Bodleian library at Oxford, for an account of Mr. Whiston; whose writings then made, as he said, a great noise in Germany. He had some time embraced the Arian heresy, and was forming projects to support and propagate it; and, among other things, had translated the "*Apostolical Constitutions*" into English, which favoured that doctrine, and which he asserted to be genuine. His friends began to be alarmed for him; they represented to him the dangers he would bring upon himself and family, for he had been married many years, by proceeding in this design; but all they could say availed nothing: and the consequence was, that, Oct. 30, 1710, he was deprived of his professorship, and expelled the university of Cambridge, after having been formally convened and interrogated for some days before.

At the end of the same year he published his "*Historical Preface*;" setting forth the several steps and reasons of his departing from the commonly-received notions of the Trinity; and, in 1711, his 4 vols. of "*Primitive Christianity revived*," in 8vo. The first volume contains "*The Epistles of Ignatius, both larger and smaller, in Greek and English*;" the third, "*An Essay on those Apostolical Constitutions*;" the fourth, "*An account of the Primitive Faith, concerning the Trinity and Incarnation*." In March 1711, soon after the publication of his "*Historical Preface*," he was attacked in the convocation, of whose proceedings, as well as those of the university, against him, he published distinct accounts, in two appendixes to that preface, when it was reprinted with additions, and prefixed to his volumes of "*Primitive Christianity revived*." After

his expulsion from Cambridge he went to London; where he had conferences with Clarke, Hoadly, and other learned men, who endeavoured to moderate his zeal, but he proved the superior tenderness of his conscience, by assuring them that he would not suffer his zeal to be tainted or corrupted, as he imagined it would be, with the least mixture of prudence or worldly wisdom. He tells us of those eminent persons, that, with regard to his account of the primitive faith about the Trinity and incarnation, they were not much dissatisfied with it; and that, though they were far less convinced of the authority and genuineness of the "Apostolical Constitutions," yet they were willing enough to receive them, as being much better and more authentic than what were already in the church.

Whiston was now settled with his family in London; and though it does not appear that he had any certain means of subsisting *, yet he continued to write books, and to propagate his primitive Christianity, with as much cheerfulness and vigour as if he had been in the most flourishing circumstances. During March 1711-12, prince Eugene of Savoy was in England; and because Whiston believed himself to have discovered, in his "*Essay on the Revelation of St. John*," that some of the prophecies there had been fulfilled by that general's victory over the Turks in 1697, or by the succeeding peace of Carlowitz in 1698, he printed a short dedication, and fixing it to the cover of a copy of that essay, presented it to the prince. The prince has been said to have replied, that "he did not know he had the honour of having been known to St. John;" however, he thought proper to take so much notice of Whiston's well-meant endeavours, as to send him a present of fifteen guineas. The dedication runs thus:

"*Illustrissimo Principi Eugenio Sabaudiensi, vaticiniorum Apocalypticorum unum, Turcarum vastationibus finiendis destinatum, dudum adimplenti; alterum etiam, de Gallorum imperio subvertendo, magna ex parte, uti spes est, mox adimpleturo; hunc libellum, summa qua decet reverentia, dat, dicat, consecrat,*

8 id. Mart. 1711-12.

Gulielmus Whiston."

In 1715, 1716, 1717, a society for promoting primitive Christianity met weekly at his house in Cross-street, Hat-

* This seems not quite correct. His son informs us that he had a small estate in the county of Cambridge,

which brought him in near 40*l.* a year and he taught mathematics, &c. to private pupils.

ton-garden, composed of about ten or twelve persons; to which society Christians of all persuasions were equally admitted. Sir Peter King, Dr. Hare, Dr. Hoadly, and Dr. Clarke, were particularly invited; but none of them, he says, ever came. In 1719, he published "A Letter of Thanks to Robinson, bishop of London, for his late Letter to his Clergy against the use of new Forms of Doxology." The common forms having been changed by Whiston, and indeed by Dr. Clarke, was the occasion of Robinson's admonitory letter to his clergy: and this admonitory letter tempted Whiston to do a thing, he says, which he never did before or since; that is, to expose him in the way of banter or ridicule, and to cut him with great sharpness. Upon the publication of this "Letter of Thanks" to the bishop of London, Dr. Sacheverell attempted to shut him out of St. Andrew's, Holborn, which was then his parish-church; and Whiston published an account of it. He relates, that Mr. Wilson, a lawyer, who did not love Sacheverell, would willingly have prosecuted him for the insult, and promised to do it without any costs to him; but Whiston replied, "if I should give my consent, I should shew myself to be as foolish and as passionate as Sacheverell himself." In the same year, 1719, he published a letter to the earl of Nottingham, "concerning the eternity of the Son of God, and his Holy Spirit;" and, in the second and following editions, a defence of it; for lord Nottingham had published "an Answer" in 1721, for which he was highly complimented by addresses from both the universities, and from the London clergy. In 1720 he was proposed by sir Hans Sloane and Dr. Halley to the royal society as a member, for he was publishing something or other in the way of philosophy; but was refused admittance by sir Isaac Newton, the president. He tells us he had enjoyed a large portion of sir Isaac's favour for twenty years together; but lost it at last by contradicting him when he was old. "Sir Isaac," adds he, "was of the most fearful, cautious, and suspicious temper, that I ever knew; and, had he been alive when I wrote against his Chronology, and so thoroughly confuted it that nobody has ever since ventured to vindicate it, I should not have thought proper to publish my confutation; because I knew his temper so well, that I should have expected it would have killed him; as Dr. Bentley, bishop Stillingfleet's chaplain, told me that he believed Mr. Locke's thorough con-

futation of the bishop's metaphysics about the Trinity hastened his end also."

In 1721 a large subscription was made for the support of his family, but principally, his son says, to reimburse him the expences he had been at in attempting to discover the longitude, on which he had expended above 300%. This subscription amounted to 470% and was, he tells us, by far the greatest sum that ever was put into his hands by his friends. It was upon contributions of this nature that he seems chiefly to have depended; for, though he drew profits from reading lectures upon philosophy, astronomy, and even divinity; and also from his publications, which were numerous; and from the small estate above mentioned, yet these, of themselves, would have been very insufficient; nor, when joined with the benevolence and charity of those who loved and esteemed him for his learning, integrity, and piety, did they prevent him from being frequently in great distress. He spent the remainder of his long life in the way he was now in; that is, in talking and acting against Athanasianism, and for primitive Christianity, and in writing and publishing books from time to time. In 1722 he published "An Essay towards restoring the true Text of the Old Testament, and for vindicating the citations thence made in the New Testament;" in 1724, "The literal Accomplishment of Scripture-Prophecies," in answer to Mr. Collins's book upon the "Grounds and reasons of the Christian Religion;" in 1726, "Of the thundering Legion, or of the miraculous deliverance of Marcus Antoninus and his army on the prayers of the Christians," occasioned by Mr. Moyle's works, then lately published; in 1727, "A collection of authentic Records belonging to the Old and New Testament," translated into English; in 1730, "Memoirs of the Life of Dr. Samuel Clarke;" in 1732, "A Vindication of the Testimony of Phlegon, or an account of the great Darkness and Earthquake at our Saviour's Passion, described by Phlegon," in answer to a dissertation of Dr. Sykes upon that eclipse and earthquake; in 1736, "Athanasian Forgeries, Impositions, and Interpolations;" the same year, "The Primitive Eucharist revived," against bishop Hoadly's "Plain account of the Lord's Supper;" in 1737, "The Astronomical Year, or an account of the many remarkable celestial phænomena of the great year 1736," particularly of the comet, which was foretold by sir Isaac Newton, and came accordingly;

the same year, "The genuine works of Flavius Josephus, the Jewish historian, in English, as translated from the original Greek according to Havercamp's accurate edition: illustrated with new plans and descriptions of Solomon's, Zorobabel's, Herod's, and Ezekiel's, temples, and with correct maps of Judea and Jerusalem; together with proper notes, observations, contents, parallel texts of scripture, five complete indexes, and the true chronology of the several histories adjusted in the margin: to which are prefixed eight dissertations, viz. 1. The testimonies of Josephus vindicated; 2. The copy of the Old Testament, made use of by Josephus, proved to be that which was collected by Nehemiah; 3. Concerning God's command to Abraham to offer up his son Isaac for a sacrifice; 4. A large inquiry into the true chronology of Josephus. 5. An extract out of Josephus's exhortation to the Greeks concerning Hades, and the resurrection of the dead; 6. Proofs that this exhortation is genuine; 7. A demonstration that Tacitus, the Roman historian, took his history of the Jews out of Josephus; 8. A dissertation of Cellarius against Hardouin, in Vindication of Josephus's history of the family of Herod, from coins; with an account of the Jewish coins, weights, and measures," in folio, and since reprinted in 8vo. This is reckoned the most useful of all Whiston's learned labours, and accordingly has met with the greatest encouragement.

In 1739 he put in his claim to the mathematical professorship at Cambridge, then vacant by the death of Saunderson, in a letter to Dr. Ashton, the master of Jesus college, who, his son avers, never produced it to the heads who were the electors, and consequently no regard was paid to it. In 1745, he published his "Primitive New Testament, in English;" in 1748, his "Sacred History of the Old and New Testament, from the creation of the world till the days of Constantine the Great, reduced into Annals;" and the same year, "Memoirs of his own Life and writings," which are curious as a faithful picture of an ingenuous, enthusiastic, and somewhat disordered mind. He continued long a member of the Church of England, and regularly frequented its service, although he disapproved of many things in it; but at last forsook it, and went over to the baptists. This happened when he was at the house of Samuel Barker, esq. at Lyndon, in Rutland, who had married his daughter; and there it was that he dates the following memorandum: "I continued in the communion

of the Church of England till Trinity Sunday, 1747: for, though I still resolved to go out of the church if Mr. Belgrave continued to read the Athanasian Creed, so did he by omitting it, both on Easter-day and Whitsunday this year, prevent my leaving the public worship till Trinity-Sunday, while he knew I should go out of the church if he began to read it. Yet did he read it that day, to my great surprise; upon which I was obliged to go out, and go to the baptist-meeting at Morcot, two miles off, as I intend to go hereafter, while I am here at Lyndon, till some better opportunity presents of setting up a more primitive congregation myself."

In this manner Whiston went on to the last, bewildering himself in a maze of errors and changes, more, one would think, from temper than conviction. A short review of the progress of his opinions, with which a late eminent divine has furnished us, will not be without its use.

It was, as we have seen, in June 1708, that he began to be first heard of as a reputed Arian. In the August following, he offered a small essay on the apostolical constitutions to the licenser of the press at Cambridge, and was refused the licence. In 1709 he published a sermon against the eternity of hell-punishments. In 1710 he boldly asserted the apostolical constitutions to be "of *equal* authority with the four gospels themselves;" and a tract included in them, and called the doctrine of the apostles, to be "the *most* sacred of the canonical books." In 1712 he published in favour of the Anabaptists; and the next year printed "A book of Common Prayer," that had been reformed the backward way into Anabaptism and Arianism, and, two years afterward, set up a meeting-house for the use of it; having strangely drawn up his liturgy before he had provided his church. But he had still farther to go in his novelties. In 1723 he published a dissertation to prove the Canticles *not* a canonical book of scripture; in 1727 another, to prove the apocryphal book of Baruch canonical; in the same year another, to prove the epistle of Baruch to the nine tribes and a half equally canonical; in the same year another, to prove the second book of Esdras, equally canonical; in the same year another, to prove eighteen psalms of a second Solomon equally canonical; in the same year another, to prove the book of Enoch equally canonical; in the same year another, to prove "The Testaments of the Twelve Patriarchs" equally canonical; and another

to prove an epistle of the Corinthians to St. Paul, with St. Paul's answer to it, equally canonical. In 1745 he published his "Primitive New Testament in English, in four parts," and added a page at the end "exhibiting the titles of the rest of the books of the New Testament, not yet known by the body of Christians." Among these were specified, besides the works above recited, "the Epistles of Timothy to Diognetus, and the Homily;" the "two Epistles of Clement to the Corinthians;" "Josephus's homily concerning Hades;" the "Epistles of Barnabas, Ignatius, and Polycarp;" the "Shepherd of Hermas," and the "Martyrdom of Polycarp." He thus, according to his own enumeration, enlarged the number of the canonical books in the New Testament, from twenty-seven to fifty-six. In 1749 he gradually reached (says the historian of Arianism) the highest point of heretical perfection. He gravely asserted, first, that "neither a bishop, a presbyter, nor a deacon, ought to be more than once married; that "primitive Christianity also forbade either bishops, presbyters, or deacons, to marry at all after their ordination; and that, "in the days of the apostles, a fourth marriage was entirely rejected, even in the laity." He also ventured upon the bold presumption of ascertaining the very year, "according to the scripture prophecies," for certain events of the highest consequence to the world; and, such was the ingenuous simplicity of the man, was confident enough to name a year at no great distance. In this way he prophesied that the Jews were to rebuild their temple, and the millenium was to commence before the year 1766. But such a spirit as Whiston's could not stop even here, and in the same year he ventured to assert the falsehood of some things in St. Paul's epistles, as "no part of Christ's revelation to him," namely, where the apostle speaks of original sin. Whiston says, they are rather "weak reasonings of his own, accommodated to the weak Jews at that time only!"

Mr. Whiston died after a week's illness, Aug. 22, 1752, in the eighty-fifth year of his age, and was buried at Lyndon in Rutlandshire. Of his character little more need be added. He enjoyed a certain degree of celebrity during a very long life, but that he produced much influence on the state of public opinion may be doubted. He was not well calculated to form, or to support, a sect already formed; his absurdities were too many and too glaring, and he re-

ceived no applause, even from the Arians of his day, that was not mixed with compassion. Still his profound erudition, and his disinterested attachment to Arianism, supported by an ostensible love of truth, were likely to attract the notice of young men, who, in the ardour of free inquiry, did not immediately perceive the pernicious tendency of their new opinions. That these were sometimes eagerly imbibed was a grateful compliment to his vanity; and that they were as readily renounced, provoked the most pointed invective, which he scrupled not to use with intemperate indulgence, whenever his cause declined by the secession of his proselytes. Having himself renounced secular emoluments, as incompatible with his idea of primitive Christianity, he considered them as the only barrier to the general reception of his tenets. And he therefore upbraided those who afterwards relinquished them, as yielding only to the bias of interest: too confident to suspect a possible fallacy in his opinions, or a detection of his own misrepresentations of the Holy Scriptures. Nor was his mind, ample and strong as it certainly often appeared to be, uninfluenced by the most consummate vanity. He flattered himself, that he was one of those luminaries, by whose ethereal light we are happily assisted in the pursuit of reason and the divine truths. But it would be uncandid to deny, that he exhausted a long life in scholastic labour and self-denial, in elaborate investigations of abstruse doctrinal positions, which he inculcated with indefatigable diligence, in inflexible integrity, and a resolute contempt of wealth acquired at the expence of conscience. His moral character was blameless, but not amiable. His severe manners and systems are more readily admired than imitated; while we must yet lament his want of orthodoxy, and his pertinacious scepticism.

Whiston was occasionally exposed, as appears from the works of Swift and Pope, to the ridicule of these wits; but he was not himself without some portion of humour. The two following instances may be given on the authority of his son. "Being in company with Mr. Addison, sir Richard Steele, Mr. secretary Craggs, and sir Robert Walpole, they were busily engaged in a dispute, whether a secretary of state could be an honest man. Mr Whiston, not intermeddling in it, was pressed to declare his opinion, which at length he did, by saying, he thought honesty was the best policy, and if a prime minister would practise it, he

would find it so. To which Mr. Craggs replied: 'it might do for a fortnight; but would not do for a month.' Mr. Whiston asked him, 'if he had ever tried it for a fortnight?' To which he making no reply, the company gave it for Mr. Whiston."

"He was much esteemed by the late queen Caroline, who generously made him a present of 50*l.* every year from the time she became queen, which pension his late majesty continued to him so long as he lived. The queen usually sent for him once in the summer, whilst she was out of town, to spend a day or two with her. At Richmond it happened she who loved his free conversation, asked him what people in general said of her. He replied, that they justly esteemed her as a lady of great abilities, a patron of learned men, and a kind friend to the poor. 'But,' says she, 'no one is without faults, pray what are mine?' Mr. W. begged to be excused speaking on that subject; but she insisting, he said, her majesty did not behave with proper reverence at church. She replied, the king would talk with her. He said a Greater than kings was there only to be regarded. She acknowledged it, and confessed her fault. 'Pray,' says she, 'tell me what is my next?' He replied, 'When I hear your majesty has amended of that fault, I will tell you of your next;' and so it ended." This last anecdote Whiston often repeated.

Whiston married, in 1699, Ruth, the daughter of the Rev. Mr. Antrobus, master of Tamworth-school, by whom he had several children, three of whom survived him. The eldest a daughter, Sarah, was married to Samuel Barker of London, in Rutlandshire, esq. at whose house he died. This lady died in 1791. His surviving sons were George and John, the latter an eminent bookseller, who died in 1780. Whiston had a younger brother, the Rev. Daniel Whiston, frequently mentioned in his "Memoirs," and who appears to have entertained an equal aversion to the Athanasian Creed. He was curate at Somersham for fifty-two years; but his principles did not permit him to accept of any living. He died in 1759, leaving a son, the Rev. Thomas Whiston, who died in 1795. Of this Daniel Whiston, we have heard nothing more remarkable than that he left behind him several hundred manuscript sermons, which he had never preached.¹

¹ Whiston's *Memoirs*, 2 vols.—*Biog. Brit.*—Whitaker's *Hist. of Arianism*.—Dallaway's *Life of Rundle*, p. 51, &c.

WHITAKER (JOHN), a learned English divine, and able antiquary, was born at Manchester, about 1735. He went early to Oxford, where he was elected fellow of Corpus Christi college, and where he discovered, in a very short time, those fine originalities, those peculiarities of mind, which afterwards so strongly marked him as an author and as a man. He took the degree of M.A. 1759; and proceeded B.D. 1767. His uncommon vigour of intellect at once displayed itself among his acquaintance; but, whilst his animated conversation drew many around him, a few were repelled from the circle by his impatience of contradiction (a failing which frequently accompanies powers like his), and by the consciousness, his biographer thinks, of their own inferiority. The character of his genius, however, was soon decided in literary composition. In 1771, Mr. W. published the first volume of his "History of Manchester," in quarto; a work which, for acuteness of research, bold imagination, independent sentiment, and correct information, has scarcely its parallel in the literature of the country. Nor does its composition less merit our applause, whether we have respect to the arrangement of the materials, the style, or the language. In some passages there is "supreme elegance;" in others a magnificence of thought, a force of expression, a glow of diction, truly astonishing. The introduction of Christianity into this island, in particular, is uncommonly beautiful. With regard to the general subject of the "Manchester," he was the first writer who could so light up the region of antiquarianism as to dissipate its obscurity, even to the eyes of ordinary spectators; his "Manchester" being perhaps the book in which the truth of our island history has been best elucidated. It is rather singular that this work was in the order of merit, as well as time, the first of Mr. Whitaker's publications. In proportion as he advanced in life, his imagination seems, by a strange inversion of what is characteristic of our nature, to have gained an ascendancy over his judgment; and we shall perceive more of fancy and passion, of conjecture and hypothesis, in some of his subsequent productions, than of just opinion, or deliberate investigation. Mr. Whitaker's "Genuine History of the Britons asserted," an octavo volume, published in 1772, may be considered as a sequel to the "Manchester." It contains a complete refutation of "the unhappy Macpherson," whose "Introduction to the History of Great Britain

and Ireland" is full of palpable mistakes and misrepresentations.

In 1773 we find Mr. Whitaker the morning preacher of Berkeley chapel, London; to which office he had been appointed in November, by a Mr. Hughes; but in less than two months he was removed from that situation. This gave occasion to "The Case between Mr. W. and Mr. Hughes, relative to the Morning Preachership of Berkeley Chapel;" in which Mr. W. declares himself "unalterably determined to carry the matter into Westminster-hall" But the fervour of his resentment threw him off his guard; and he expressed himself so indiscreetly, that his Case was considered as a libel by the Court of King's Bench. During his residence in London, he had an opportunity of conversing with several of our most celebrated writers; among whom were Dr. Johnson, and Gibbon, the historian of the Roman Empire. It does not appear, indeed, that Johnson was much attached to Whitaker. Both strong in understanding, equally tenacious of opinion, and equally impassioned in conversation, it is not probable that they should amicably coalesce on all occasions. In the Ossianic controversy they were decidedly hostile. With Gibbon Mr. Whitaker was well acquainted; and the MS. of the first volume of "The Decline and Fall of the Roman Empire" was submitted to his inspection. But he was greatly surprised when, as he read the same volume in print, that chapter which has been so obnoxious to the Christian world, was then first introduced to his notice! That chapter Gibbon had suppressed in the MS. overawed by Mr. Whitaker's high character, and afraid of his censure. And, in fact, that the deist should have shrunk from his indignant eye, may well be conceived, when we see his Christian principle and his manly spirit in the rejection of a living of considerable value, which was at this time offered him by an Unitarian patron. Of his integrity, however, some recompense was now at hand: and about 1778, he succeeded as fellow of Corpus Christi college, to the rectory of Ruan-Lanyhorne, one of the most valuable livings in the gift of that College; and into Cornwall he went, to reside upon his rectory. There, it might have been expected that retirement and leisure would greatly favour the pursuits of literature; and that, though "the converser" (to use an expression of Mr. Whitaker's) had disappeared, the author would break forth with new energies. But Ruan-Lany-

home was, for several years, no tranquil seat of the muses. That pleasant seclusion was now the scene of unavoidable contest. Mr. W. had proposed a tithe-composition with his parishioners, by no means unreasonable. This they refused to pay: but he was steady to his purpose. A rupture ensued between the parties; the tithes were demanded in kind; disputes arose upon disputes; animosities were kindled; and litigations took place. That Mr. Whitaker was finally victorious, afforded pleasure to the friends of the rector, and to the friends of justice and truth; yet it was long before harmony was restored to Ruan-Lanyhorne. That his literary schemes had been so sadly interrupted, was the subject of general regret. But the conscientious pastor looked with a deeper concern to the spiritual welfare of his parishioners. He saw with sorrow their aversion to his preaching; their indifference to his instructions; their repugnance to his authority; and "he laboured more abundantly;" till, after a few years, he had the satisfaction to perceive a visible alteration in the behaviour of the principal parishioners; and a mutual good understanding was established between the pastor and his flock. His cordial, his familiar manner, indeed, was always pleasing to those whom prejudice had not armed against him; and, in proportion as they became acquainted with his kind disposition, the transitoriness of his resentments, and, after injuries, his promptness to forgive, and anxious wish to be forgiven; they endeavoured more and more to cultivate his friendship, and at length loved and revered him as their father. Nothing can more fully display the warmth of his affections, his zeal as a minister of Christ, or his impassioned style of eloquence, than those "Sermons" upon death, judgment, heaven, and hell, which he published in 1783, after having preached them to his parishioners, we doubt not, with a voice and manner calculated to penetrate the conscience. That he should have published so little in the line of his profession, is perhaps to be regretted. His "Origin of Arianism," however, is a large volume, full of erudition and ingenious argumentation. We have read no other work of Mr. W. in divinity, except "The Real Origin of Government" (expanded into a considerable treatise, from a sermon which he had preached before bishop Buller, at his lordship's primary visitation), and "The Introduction to Flindell's Bible." This has been much admired as a masterly piece of eloquence.

In the mean time the antiquary was not at rest. His "Mary, queen of Scots," published in 1787, in three octavo volumes; his "Course of Hannibal over the Alps;" his "Ancient Cathedral of Cornwall;" and his "Supplement to Polwhele's Antiquities of Cornwall;" furnish good evidence of an imagination continually occupied in pursuits which kindled up its brightest flame; though not always of that judgment, discretion, or candour, which (if human characters had been ever perfect) we should have expected from a Whitaker. But not even here were his antiquarian stores exhausted. "The Life of St Neot," "The History of Oxford," and "The History of London," were works all at once projected, and no sooner projected than executed in imagination, and more than half executed in reality.

In criticism, (where writing anonymously he would probably have written with the less restraint) we find him for the most part candid and good-natured, not sparing of censure, yet lavish of applause; and affording, in numerous instances, the most agreeable proofs of genuine benevolence. Even in the instance of Gibbon, where he has been thought severe beyond all former example, we have a large mixture of sweet with the bitter. It was his critique on Gibbon which contributed principally to the reputation of the "English Review;" in which Mr. W. was the author of many valuable articles. To his pen also the "British Critic," and "The Antijacobin Review," were indebted for various pieces of criticism. But the strength of his principles is no where more apparent than in those articles where he comes forward, armed with the panoply of truth, in defence of our civil and ecclesiastical Constitution. He was also a poet. That he contributed some fine pieces of poetry to "The Cornwall and Devon Poets," is well known. These were published in two small octavo volumes. He occasionally displayed his powers in the several departments of the Historian, the Theologist, the Critic, the Politician, and the Poet. Versatility like Whitaker's is, in truth, of rare occurrence. But still more rare is the splendor of original genius, exhibited in walks so various. Not that Mr. W. was equally happy in them all. His characteristic traits as a writer were, acute discernment, and a velocity of ideas which acquired new force in composition, and a power of combining images in a manner peculiarly striking, and of ringing on every

topic of discussion the strongest illustration. With little scruple, therefore, we hazard an opinion, that though his chief excellence be recognized in antiquarian research, he would have risen to higher eminence as a poet, had he cultivated in early youth the favour of the Muses. Be this, however, as it may; there are none who will deny him the praise of a "great" literary character. That he was "good" as well as great, would sufficiently appear in the recollection of any period of his life; whether we saw him abandoning preferment from principle, and heard him "reasoning of righteousness and judgment to come," until a Gibbon trembled; or whether, among his parishioners, we witnessed his unaffected earnestness of preaching, his humility in conversing with the poorest cottagers, his sincerity in assisting them with advice, his tenderness in offering them consolation, and his charity in relieving their distresses. It is true, to the same warmth of temper, together with a sense of good intentions, we must attribute an irritability at times destructive of social comfort; and an impetuosity that brooked not opposition, and bore down all before it. This precipitation was in part also to be traced to his ignorance of the world; to his simplicity in believing others like himself—precisely what they seemed to be; and, on the detection of his error, his anger at dissimulation or hypocrisy. But his general good humour, his hospitality, and his convivial pleasantries, were surely enough to atone for those sudden bursts of passion, those flashes, which betrayed his human frailty, but still argued genius. And they who knew how "fearfully and wonderfully he was made," could bear from a Whitaker what they would certainly have resented in another. We should add, that in his family Mr. Whitaker was uniformly regular; nor did he suffer, at any time, his literary cares to trench on his domestic duties.

Not many months before his death the writer of this article heard him speak of "Notes on Shakspeare," and "Illustrations of the Bible." But he wished to finish his "Oxford," his "London," and his "St. Neot," (already mentioned as projected publications) before he resumed his "Shakspeare," on which he had occasionally written notes; and, to lay aside his "Shakspeare," before he took up his "Bible." To the Bible he meant at last to withdraw himself from all other studies.

With a view to the last three antiquarian works, (but

metropolis : and thither he travelled, with all the ardour of youthful spirits. But even for his athletic frame he had a mind of too restless an activity. Amidst his indefatigable researches into the antiquities of the city, his friends detected the first symptoms of bodily decay. His journey to London, his vast exertions there in procuring information, his energetic and various conversation with literary characters, brought on a debility which he little regarded, till it alarmed him in a stroke of paralysis. From this stroke, not long after his return into Cornwall, he recovered so far as to be able to pursue (though not many hours in a day) his accustomed studies : and it was the *Life of St. Neot* that chiefly occupied his attention, and which was published after his death. He died Oct. 30, 1808.¹

WHITAKER (WILLIAM), one of the most eminent divines of the sixteenth century, was born at Holme, in the parish of Burnley in Lancashire, in 1547, and was the descendant of an ancient family. His mother was Elizabeth Nowell, sister to the celebrated Dean of St. Paul's, who married Thomas Whitaker, gentleman, in 1530, and survived her marriage the wonderful period of seventy-six years. He acquired the elements of grammar at Burnley, where Mr. William Hargrave was at that time master, to whom in his declining years he was a kind benefactor. He was sent for, in his thirteenth year, by Dean Nowell, who maintained him in his own house, and placed him at St. Paul's school, where he made such rapid and satisfactory progress that, at the age of eighteen, his pious kinsman sent him to Trinity college, Cambridge, under the tuition of Mr. afterwards Dr. Robert West. His progress here being equally admired, he was first chosen scholar and then fellow. He soon procured high esteem and great fame by his learned disputations and other exercises, which afforded a proof both of his talents and application. It was his practice, and that of several other eminent persons of his time, to stand while employed in study. In 1569 he published the *Prayers of the Church of England in Greek*, a small volume printed by Reynold Wolf; a circumstance which requires to be mentioned, because most of his biographers assert that he was first known by his translation of Nowell's catechism; but that translation was not printed till 1573, four years after this version of the Prayers. He had about

¹ *British Critic*, Jan. 1810.—*Gent. Mag.* vol. LXXVIII.

this time suffered long and severely by a quartan ague ; and as he could not live without some literary employment, he made choice of this. The book contains the morning and evening prayers, the litany, the catechism, the collects, and, to fill a vacant page or two, the prayer after receiving the holy communion, accompanied with the Latin version, (the work, as is supposed, of Walter Haddon,) which had been published by the queen's authority a few years before. It is dedicated, in a prefatory address in Latin, to his uncle and patron, the dean of St. Paul's ; from whom he had received, from his childhood, innumerable favours ; to whom therefore, he says, of right belonged whatsoever he could perform ; and he intreats him to protect his labours, and expresses a hope, that, if he is indulgent in this his first attempt, he may one day produce something not unworthy of his acceptance. The translation achieved under such circumstances, when the author, a bachelor of arts, had barely entered his twenty-first year, must have raised great hopes, which his future progress and celebrity did not disappoint.

He also, as just noticed, translated Nowell's Catechisms into Greek, the larger of which was printed in 1573, and dedicated to the lord treasurer, sir William Cecil, and the smaller in 1575, dedicated to Nowell. He also translated into Latin, bishop Jewel's reply to Harding. These increased his reputation, extending it to Oxford, where he was incorporated doctor of divinity. On the preferment of Dr. William Chaderton to the bishoprick of Chester, Dr. Whitaker succeeded him in 1579 in the office of regius professor at Cambridge. Although considered by many as rather too young for a place to which many of his seniors had pretensions, he proved, by his course of lectures, that he was deficient in none of the qualities of an able divine and accomplished professor. He soon displayed copious reading, sound judgment, and an eloquence and vigour which greatly increased the number as well as quality of his hearers. While in this office he remained the indefatigable student, making himself acquainted with the writings of the fathers, both Greek and Latin, and of the eminent divines and ecclesiastical historians. In his lectures, he began with various select parts of the New Testament, and then entered upon the controversies between the papists and protestants. The latter were matters of the first importance at that time, and Whitaker accord-

ingly took an ample share in confirming the protestant establishment, and carried on a successful controversy with some of the champions of the Romish church, particularly Campian, Dury, Saunders, &c. Cardinal Bellarmine, though often foiled by his pen, honoured his picture with a place in his library; and said, he was the most learned heretic he had ever read.

In the same year (1579) the queen gave him the chancellorship of St. Paul's, and he was afterwards preferred to the mastership of St. John's college, Cambridge, by mandamus, although not without opposition from some of the members, whom he soon reconciled to his administration. He governed the college with great prudence and moderation, and sacrificed his own interest for the advantage of the public. He also greatly revived the reputation of the house, and increased the number of its members, which led to an increase in the buildings. He was now again involved in controversy with the popish writers, particularly Bellarmine and Stapleton; and some of his pieces on the subjects in dispute were printed. Having arrived at great celebrity, he is mentioned by Baker and other historians as being concerned in most of the public transactions of the university of Cambridge.

In 1587 he resigned the chancellorship of St. Paul's, for what reason does not appear; but in 1591 Dr. Goad, provost of King's college, presented a request to dean Nowell, in behalf of Dr. Whitaker, that he might be preferred to some more valuable benefice. The venerable dean, anxious to serve his friend and kinsman, forwarded Dr. Goad's letter, the day he received it, together with one of his own, to the lord treasurer; reminding his lordship of Dr. Whitaker's great learning, well known at Cambridge by the productions of his pen in Greek and Latin; and not unknown to his lordship, to whom several of his works had been dedicated. His fitness for presiding over a learned society (Trinity college was in view, then about to be vacant) had partly appeared, from the quietness and good order which had been established in St. John's college since he became master; and as to his circumstances, they were so far from being affluent, that the dean, in consideration of his poverty, had now for two years past taken upon him the maintenance of one of his sons. This application, however, for whatever reason, proved unsuccessful.

In 1589, an assembly was held at his college, by the

celebrated puritan Cartwright and others, for the purpose of promoting a purer form of discipline in the church. Whitaker, as appears by a letter to Whitgift, was by no means a favourer of Cartwright's opinions, many of which he thought intemperate and intemperately expressed; but when, in consequence of this meeting, some imperfections in the "Book of Discipline" were corrected, altered, and amended, he had no objection to join in subscribing the Book thus amended. The year following, he was charged with holding or forming a presbytery in his college, and with other accusations, which he appears to have repelled with success, although the particulars are not upon record. Some have doubted whether he was a puritan, or ought to be classed with those who were hostile to the forms of the church. But upon the whole, although far more moderate than many of his contemporaries, he not only associated with, but countenanced the objections of some of the leaders of the puritans to certain points of church discipline and government. He held many meetings in the university with Fulke, Chaderton, Dod, and others; but the purpose of these was only to expound the scriptures. In 1595, however, there were some warm disputes about points of Christian doctrine; and when these began at Cambridge Dr. Whitaker had no inconsiderable share. Deeply rooted, says Mr. archdeacon Churton, in the principles of Calvinism, he is yet to be commended for his candour in acknowledging, at the very time when the predestinarian dispute ran high, that "these points were not concluded and defined by public authority in our church."

That controversy, however, appears to have cost him his life. For coming up to London with the five Lambeth articles, as they were called, and pursuing that business warmly, but without success, and having paid what proved to be a farewell visit at the deanery of St. Paul's, on his return to Cambridge, fatigued and disappointed, he fell sick, and within a fortnight died, in the forty-seventh year of his age, Dec. 4, 1595. Of the dignity of his person and eloquence of speech (besides innumerable allusions in the verses on his death) we have evidence in the pointed appeal of Bishop Hall, who knew him well, to his correspondent Mr. Bedell, who also knew him well: "Who," says he, "ever saw him without reverence, or heard him without wonder?" Of his unwearied industry and profound learning his various works afford a pregnant proof;

nor were his charity and humility less conspicuous. When he lay on his death-bed, and was told of the symptoms of his approaching dissolution, he said, "Life or death is welcome to me; and I desire not to live, but so far as I may be serviceable to God and his church." Gataker, who wrote his life, says, "He was a man very personable, of a goodly presence, tall of stature, and upright; of a grave aspect, with black hair, and a ruddy complexion; a solid judgment, a liberal mind, an affable disposition; a mild, yet not remiss governor; a contemner of money; of a moderate diet; a life generally unblameable, and (that which added a lustre to all the rest) amidst all these endowments, and the respects of others, even the greatest, thereby deservedly procured, of a most meek and lowly spirit." Wood says, he "was one of the greatest men his college ever produced; and the desire and love of the present times, and the envy of posterity, that cannot bring forth a parallel."

Dr. Whitaker was twice married, to "women of good birth and note," and had eight children by them. His surviving wife, described as ready to lie-in when he expired, caused her child to be baptized on Dec. 11, the day after her husband's funeral, by the name of Jabez, doubtless for the scriptural reason, "because," she said, "I bare him with sorrow." A few particulars of his family may be seen in our authorities. Mr. Churton, who has furnished much of the preceding information, in his excellent Life of dean Nowell, has also embellished that work with a fine portrait of Whitaker, and a view of the house in which he was born, now the property of the Rev. Thomas Dunham Whitaker, LL. D. Dr. Whitaker's corpse had a public funeral, and was interred in the chapel of St. John's college.

His works, besides the translations already noticed, were, 1. "Answer to Edmund Campian his ten Reasons." 2. "A defence of his answer against John Durye." 3. "A refutation of Nicolas Saunders his Demonstration, whereby he would prove that the Pope is not Antichrist." 4. "A collection thereto added of ancient heresies raked up again to make the popish apostacy." 5. "A thesis propounded and defended at the commencement in 1582, that the Pope is the Antichrist spoken of in Scripture." 6. "Answer to William Rainolds against the Preface to that against Saunders in English." 7. "A disputation concerning the

Scripture against the Papists of these times, particularly Bellarmine and Stapleton." 8. "A defence of the authority of the Scriptures, against Thomas Stapleton his defence of the authority of the Church." 9. "Lectures on the Controversies concerning the Bishop of Rome." 10. "Lectures on the Controversie concerning the Church." 11. "Lectures on the Controversie concerning Councils." 12. "A treatise of Original Sin, against Stapleton's three former books of Justification." The last four articles were published after the author's death by John Allenson. 13. "A lecture on 1 Tim. ii. 4. read on Feb. 27, 1594, before the earl of Essex, and other honourable persons." 14. "Lectures concerning the Sacraments in general, and the Eucharist and Baptism in particular." This last was taken down by John Allenson, and published by Dr. Samuel Ward. Whitaker's works were afterwards collected and published in Latin, at Geneva, in 1610, 2 vols. fol.¹

WHITBY (DANIEL), a learned divine, but of unsteady character, was born in 1638, at Rushden, or Rusden, in Northamptonshire, and was in 1653 admitted of Trinity college, Oxford, of which he was elected a scholar in June 1655. He took his degree of B. A. in 1657, and that of M. A. in 1660. In 1664, he was elected fellow of his college, and the same year he engaged in controversy with the popish writers, by publishing, 1. "Romish Doctrines not from the beginning: or a Reply to what S. C. (Serenus Cressy), a Roman catholick, hath returned to Dr. Pierce's Sermon preached before his Majesty at Whitehall, Feb. 1, 1662, in vindication of our Church against the novelties of Rome," Lond. 4to. This was followed in 1663 by another piece against Serjeant, entitled, 2. "An Answer to Sure Footing, so far as Mr. Whitby is concerned in it," &c. 8vo. 3. "An endeavour to evince the certainty of Christian Faith in general, and of the Resurrection of Christ in particular." Oxford, 1671, 8vo. 4. "A Discourse concerning the idolatry of the Church of Rome; wherein that charge is justified, and the pretended Refutation of Dr. Stillingfleet's Discourse is answered." London, 1674, 8vo. 5. "The absurdity and idolatry of Host-Worship proved, by shewing how it answers what is said in Scripture and

¹ Life by Gataker in Fuller's *Abel Redivivus*.—Clark's *Ecclesiastical History*.—Melchior Adam.—Churton's *Life of Nowell*.—Strype's *Whitgift*, p. 67, 238, 271, 353, 370, 434, 453.—Fuller's *Worthies and Holy State*.—Brook's *Puritans*.

the Writings of the Fathers; to shew the folly and idolatry committed in the worship of the Heathen Deities. Also a full answer to all those pleas by which Papists would wipe off the charge of Idolatry; and an Appendix against Transubstantiation; with some reflections on a late Popish book, called, *The Guide of Controversies*," London, 1679, 8vo. 6. "A Discourse concerning the Laws Ecclesiastical and Civil made against Heretics by Popes, Emperors, and Kings, Provincial and General Councils, approved by the Church of Rome. Shewing, I. What Protestant subjects may expect to suffer under a Popish Prince acting according to those Laws. II. That no Oath or Promise of such a Prince can give them any just security that he will not execute these laws upon them. With a preface against persecuting and destroying Heretics," London, 1682, 4to. Reprinted at London, 1723, in 8vo, with an Introduction by bishop Kennet, who ascribes this piece to Dr. Maurice, but it was reclaimed by Dr. Whitby himself in his "Twelve Sermons preached at the Cathedral of Sarum."

Thus far Dr. Whitby had proceeded with credit to himself, and with satisfaction to the church to which he belonged, and the patron who had befriended him. Dr. Seth Ward, bishop of Salisbury, who made him his chaplain, and in Oct. 1668 collated him to the prebend of Yatesbury in that cathedral, and in November following to the prebend of Husborn Tarrant and Burbach. He was also in September 1672 admitted precentor of the same church, about which time he accumulated the degrees of B. D. and D. D. and was preferred to the rectory of St. Edmund's church in Salisbury. But in 1682 he excited general censure by the publication of, "The Protestant Reconciler, humbly pleading for condescension to Dissenting Brethren in things indifferent and unnecessary, for the sake of peace; and shewing how unreasonable it is to make such things the necessary conditions of Communion. By a well-wisher to the Church's Peace, and a Lamentor of her sad Divisions," Lond. 1683, in 8vo. What kind of work this was, will appear most clearly by his own declaration hereafter mentioned. It was published without his name, but he must have been soon discovered. The first opposition made to it was in the way of controversy, by various divines who answered it. Among these were, Laurence Womack, D. D. in his "*Suffragium Protestantium* : wherein our governors are justified in their impositions and

proceedings against Dissenters, Meisner also, and the Verdict rescued from the cavils and seditious sophistry of the Protestant Reconciler," Lond. 1683, 8vo; David Jenner, B. D. sometime of Caius college in Cambridge, afterwards rector of Great Warley in Essex, prebendary of Sarum, and chaplain to his majesty, in his "Bifrons: or a new discovery of Treason under the fair face and mask of Religion, and of Liberty of Conscience, &c." Lond. 1683, 4to; the author of "An awakening Word to the Grand-jury men of the nation," Lond. 1683, 4to, to which is added, "A brief comparison between Dan. Whitby and Titus Oates: the first protected in his virulence to sacred majesty by one or two of his fautors: the second punished for his abuses of the king's only brother by the loyal chief-justice Jefferies. The first saved harmless in many preferments (three of which are in one church of Sarum:) the second fined in mercy no more than 100,000*l*." Samuel Thomas, M. A. in two pieces printed without his name, viz. "Animadversions upon a late treatise, entitled, the Protestant Reconciler," &c. Lond. 1683, 8vo, and "Remarks on the Preface to the Protestant Reconciler, in a letter to a friend: dated February the 28th, 1682," Lond. 1683, 4to. The author of the pamphlet entitled "Three Letters of Thanks to the Protestant Reconciler. 1. From the Anabaptists at Munster. 2. From the Congregations in New England. 3. From the Quakers in Pensylvania."

It does not appear that Dr. Whitby made any reply to these; and the disapprobation of his book increased so much, that at length it was condemned by the university of Oxford in their congregation held July the 21st, 1683, and burnt by the hands of the university-marshal in the Schools Quadrangle. Some passages, likewise, gave such offence to bishop Ward, that he obliged our author to make a retractation, which he did in the following form: "October the 9th, 1683. I Daniel Whitby, doctor of divinity, chantor of the church of Sarum, and rector of the parish church of St. Edmund's in the city and diocese of Sarum, having been the author of a book called 'The Protestant Reconciler,' which through want of prudence and deference to authority I have caused to be printed and published, am truly and heartily sorry for the same, and for any evil influence it hath had upon the Dissenters from the Church of England established by law, or others. And whereas it containeth several passages, which I am con-

vinced in my conscience are obnoxious to the canons, and do reflect upon the governors of the said church, I do hereby openly revoke and renounce all irreverent and unmeet expressions contained therein, by which I have justly incurred the censure or displeasure of my superiors. And furthermore, whereas these two propositions have been deduced and concluded from the said book, viz. 1. That it is not lawful for superiors to impose any thing in the worship of God, that is not antecedently necessary; 2. The duty of not offending a weak brother is inconsistent with all human authority of making laws concerning indifferent things: I do hereby openly renounce both the said propositions, being false, erroneous, and schismatical, and do revoke and disclaim all tenets, positions, and assertions contained in the said book, from whence these positions can be inferred. And whereinsoever I have offended therein, I do heartily beg pardon of God and the church for the same." This retraction is styled by one of his biographers "an instance of human weakness," but it was of such weakness as seems to have adhered to this divine throughout life, for we shall soon find him voluntarily retracting opinions of far greater consequence. In the mean time he carried the same *weakness* so far, as to publish a second part of his "Protestant Reconciler, earnestly persuading the Dissenting Laity to join in full Communion with the Church of England; and answering all the objections of Nonconformists against the lawfulness of their submission unto the rights and constitutions of that Church," Lond. 1683, 8vo. His next publications were two pamphlets in vindication of the revolution, and the oath of allegiance. He also published some more tracts on the popish controversy, and an excellent compendium of ethics. "*Ethices compendium in usum academicæ juventutis*," Oxford, 1684, 12mo, which has often been reprinted and used as a text-book. In 1691 he published "A Discourse concerning the truth and certainty of the Christian faith, from the extraordinary gifts and operations of the Holy Ghost, vouchsafed to the Apostles and primitive professors of that faith."

His most important publication was his "Paraphrase and commentary on the New Testament," which appeared in 1703, 2 vols. fol. and was the fruit of fifteen years study. He published afterwards the following pieces as a sequel to, or connected with his commentary: "Additional annotations to the New Testament;" with seven discourses; and

an Appendix, entitled "*Examen variantium Lectionum Johannis Millii in Novum Testamentum*;" or, "An Examination of the various readings in Dr. Mill's New Testament;" "The necessity and usefulness of the Christian Revelation, by reason of the corruptions of the principles of natural religion among Jews and Heathens," London, 1705, 8vo; "Reflections on some assertions and opinions of Mr. Dodwell, contained in a book entitled '*An Epistolary discourse proving from the Scripture and first fathers, that the soul is a principle naturally mortal. Shewing the falsehood and the pernicious consequences of them. To which is added an answer to a pamphlet, entitled, some passages in Dr. Whitby's paraphrase and annotations on the New Testament contrary to Scripture and the received Doctrine of the Church of England,*'" London, 1707, 8vo.

He now published his refutations of Calvinism, first, "Four Discourses, shewing, I. That the Apostle's words, Romans the ninth, have no relation to any personal Election or Reprobation. II. That the Election mentioned in St. Paul's Epistle to the Gentiles is only that of the Gentiles to be God's Church and People. III. That these two assertions of Dr. John Edwards, viz. 1. That God's foreknowledge of future contingencies depends on his decree, and that he foreknows them, because he decreed them: 2. That God did from all eternity decree the commission of all the sins in the world: are false, blasphemous, and render God the author of sin. IV. Being a Vindication of my Annotations from the Doctor's cavils. To which is added, as an appendix, a short answer to the Doctor's discourse concerning the fixed term of human life," London, 1710, 8vo. And secondly, "A Discourse concerning, 1. The true import of the words Election and Reprobation; and the things signified by them in the Holy Scriptures. 2. The Extent of Christ's Redemption. 3. The Grace of God: where it is inquired, whether it be vouchsafed sufficiently to those who improve it not, and irresistibly to those who do improve it; and whether men be wholly passive in the work of their regeneration? 4. The Liberty of the Will in a State of Trial and Probation. 5. The Perseverance or Defectibility of the Saints: with some reflections on the state of the Heathens, the Providence and Prescience of God," London, 1710, 8vo.

Some extracts from the preface to this work will shew by what process Dr. Whitby was led to those changes of

opinion, which ended at last in a denial of all he had written on many other important points. It is a curious process, and not, we are afraid, peculiar to him only. In this Preface he observes, "That what moved him narrowly to search into the principal of the Calvinistical Doctrines, especially that of the imputation of Adam's sin to all his posterity, was the strange consequences which attended it. After some years study he met with one who seemed to be a Deist; and telling him, that there were arguments sufficient to prove the truth of the Christian Faith and of the Holy Scriptures, the other scornfully replied, 'Yes, and you will prove your doctrine of the imputation of original sin from the same Scripture;' intimating that he thought that doctrine, if contained in it, sufficient to invalidate the truth and authority of the Scripture. The objection of this Deistical person our author reduces into this form: the truth of the Holy Scripture can no otherwise be proved to any one who doubts it, but by reducing him to some absurdity, or the denial of some avowed principle of reason; but the doctrine of the imputation of Adam's sin to all his posterity, so as to render them obnoxious to God's wrath and eternal damnation, seems as contrary to the common reason of mankind as any thing can be, and so contains as strong an argument against the truth of Scripture, if it be contained in it, as any that can be offered for it. Upon this account our author searched farther into the places usually alledged to confirm that doctrine, and upon inquiry found them fairly capable of other interpretations. One doubt remained still, whether antiquity did not give suffrage to this doctrine; and though Vossius roundly asserts this, yet our author upon inquiry found, that all the passages, which he had collected, were either impertinent or at least insufficient to prove his point. And having made a collection of these matters, our author finished a treatise of 'Original Sin' in Latin about twenty years before, though he did not think proper to publish it. He tells us likewise, that he discoursed another time with a physician, who was of opinion, that there was some cause to doubt of the truth of Scripture, because it seems plainly to deliver the doctrine of 'absolute Election and Reprobation' in the 9th chapter of the Epistle to the Romans; which doctrine is attended with more absurdities than can be charged on them who question the truth of the Scriptures, and seems as repugnant to the common notions

which mankind have received of the divine justice, goodness, and sincerity, as even the saying, that God considering man ‘in massâ perditâ,’ as lost in Adam, may delude him with false miracles, seems repugnant to his truth. And reading in Mr. Dodwell that bold stroke, that St. Paul being bred a Pharisee, spake in that chapter ‘ex mente Phariseorum,’ according to the doctrine of the Pharisees concerning fate, which they borrowed from the stoics; this gave our author occasion to set himself to make the best and exactest search he could into the sense of the Apostle in that chapter; and the best help he had to attain to the sense of that chapter, which he has given in his ‘Paraphrase,’ he received from a manuscript of Dr. Simon Patrick, bishop of Ely. Thence he went on to examine all that was urged in favour of these doctrines from the Scriptures. It was no small confirmation to him of the places usually produced, and which he rescued from the adversaries of the doctrine he contends for; first, that he found, that he still sailed with the stream of antiquity, seeing only St. Austin with his two boatswains Prosper and Fulgentius tugging hard against it, and often driven back into it by the strong current of Scripture, reason, and common sense; secondly, that he observed, that the heretics of old used many of the same texts of Scripture to the same purposes as the Decretalists do at present. And thirdly, that the Valentinians, Marcionites, Basilidians, Manichees, Priscillianists, and other heretics were condemned by the ancient champions of the church upon the same accounts, and from the same Scriptures and reasons, which he now uses against the Decretalists.”

Having proceeded thus far, with the reputation of an orthodox Arminian, and an able opponent of Calvinism, he had one step farther to go. When he wrote his Commentary on the New Testament, the study of fifteen years bestowed on that work had discovered nothing to him to shake his belief in the doctrine of the Trinity; but what fifteen years could not do, as many days were sufficient to effect in the present fluctuating state of his opinions; for immediately on the appearance of Dr. Clarke’s “Scripture Doctrine of the Trinity,” Whitby became a decided Arian, and published, but in Latin, a treatise to prove, “that the controversies raised about the Trinity could not be certainly determined from fathers, councils, or catholic tradition;” and a discourse, shewing, that the exposition

which the ante-Nicene fathers have given of the texts alleged against the Rev. Mr. Clarke by a learned layman (Mr. Nelson), are more agreeable to the interpretation of Dr. Clarke than to the interpretations of that learned layman." On this subject he had a short controversy with Dr. Waterland. In these sentiments Dr. Whitby remained to the last; as may be seen by the following extract from the preface to his "Last Thoughts." "An exact scrutiny into things doth often produce conviction, that those things which we once judged to be right, were, after a more diligent inquiry into truth, found to be otherwise; and truly," says Dr. Whitby, "I am not ashamed to say, this is my case; for when I wrote my Commentaries on the New Testament, I went on (too hastily, I own,) in the common beaten road of other reputed orthodox divines; conceiving, that the Father, Son, and Holy Ghost, in one complex notion, were one and the same God, by virtue of the same individual essence communicated from the Father. This confused notion, I am now fully convinced, by the arguments I have offered here, and in the second part of my reply to Dr. Waterland, to be a thing impossible, and full of gross absurdities and contradictions."

After having thus determined, that the majority of his brethren were believers in "gross absurdities and contradictions," we are not surprised to find him publishing some pamphlets in defence of Hoadly, in the Bangorian controversy. His last work, but which he did not live to see published, was that just mentioned, under the title of "The last Thoughts of Dr. Whitby, containing his correction of several passages in his Commentary on the New Testament. To which are added five Discourses," published by his express order; and with an account of his life, drawn up by Dr. Sykes, principally from the 'Athenæ Oxonienses'. It is in this work that he retracts all he had written in support of the doctrine of the Trinity; and appeals "to the searcher of hearts," and calls God to witness, "whether he had hastily or rashly departed from the common opinion," &c.

Dr. Whitby died March 24, 1726, aged eighty-eight years. It is said, that he preached the day before, at St. Edmund's church. How he conducted the service of the church, after changing his opinions, we are not told. Wood, who lived till 1695, gives his character in the following words: "He is a person very well read in the fa-

thers, and in polemical divinity, especially as to the main part thereof, which is directed against papists. He hath been all along so wholly devoted to his severer studies, that he hath scarcely ever allowed himself leisure to mind any of those mean and trifling worldly concerns, which administer matter of gain, pleasure, reach, and cunning. Also he hath not been in the least tainted with those too much now-a-days practised arts of fraud, cozenage, and deceit." He was upwards of fifty when Wood gave this good character of him; to which Dr. Sykes adds, "that he was in stature short and very thin, had a tenacious memory, even to the last, and always closely applied himself to his studies; that he was ever strangely ignorant of worldly affairs, even to a degree that is scarcely to be conceived; and that he was easy, affable, pious, devout, and charitable."

He published more pieces than we have enumerated, and some volumes of sermons. Of all his works his "Commentary" only is now in reputation, being generally joined with those of Patrick and Lowth, to form a series of commentaries on the whole of the Bible. His work on the Five Points has likewise been reprinted more than once.¹

WHITE (GILBERT), an English divine, and very ingenious naturalist, was the eldest son of John White of Selborne, in Hampshire, esq. and of Anna, the daughter of the rev. Thomas Holt, rector of Streatham, in Surrey. He was born at Selborne, July 18, 1720, and received his school education at Basingstoke, under the rev. Thomas Warton, vicar of that place, and father of those two distinguished characters, Dr. Joseph, and Mr. Thomas Warton. In Dec. 1739, he was admitted of Oriel college, Oxford, and took his degree of B. A. in 1743. In March 1744 he was elected fellow of his college. He became M. A. in Oct. 1746, and was admitted one of the senior proctors of the university in April 1752. Being of an unambitious temper, and strongly attached to the charms of rural scenery, he early fixed his residence in his native village, where he spent the greater part of his life in literary occupations, and especially in the study of nature. This he followed with patient assiduity, and a mind ever open to the lessons of piety and benevolence, which such a study is so well calculated to afford. Though several

¹ Ath. Ox. vol. II.—Life prefixed to his "Last Thoughts."—Gen. Dict.—Biog. Brit.—Burnet's Own Times.—Birch's Tillotson.—Disney's Life of Sykes, p. 163.

occasions offered of settling upon a college living, he could never persuade himself to quit the beloved spot, which is, indeed, a peculiarly happy situation for an observer. He was much esteemed by a select society of intelligent and worthy friends, to whom he paid occasional visits. Thus his days passed, tranquil and serene, with scarcely any other vicissitudes than those of the seasons, till they closed at a mature age on June 26, 1793.

Mr. White is known to the learned world by a very elegant publication "The Natural History and Antiquities of Selborne, in the county of Southampton. In a series of letters to the hon. Daines Barrington and Thomas Pennant, esq." 1789, 4to. Mr. White's idea of parochial history was, that it should consist of natural productions and occurrences, as well as antiquities. He has accordingly directed his attention to the former, and from a long series of observations made and repeated with care and skill, has enlarged our knowledge of natural history, and may be considered as no unequal successor of Ray and Derham. At the same time he has not neglected the antiquities of his favourite village, and in his history of the priory of Selborne has proved himself a very able antiquary. What renders the book more valuable than works of this kind generally are, is that it consists principally, if not entirely, of original matter, or information derived from records to which the public have no access. In 1713 a new edition of this work was published in a splendid form, with considerable additions, and the above brief memoir of the author's life.¹

WHITE (HENRY KIRKE), an amiable and ingenious poet, untimely snatched from the world, was the second son of John and Mary White, and was born at Nottingham, March 21, 1785. From his third until his fifth year he learned to read at the school of a Mrs. Garrington, who had the good sense to perceive his extraordinary capacity, and spoke of what it promised with confidence. At a very early age his love of reading was decidedly manifested, and was a passion to which every thing else gave way. When about six years old, he was placed under the rev. John Blanchard, who kept at that time the best school in Nottingham, and here he learned writing, arithmetic, and French. When he was about eleven, he one day wrote a separate theme

¹ Life, as above.

for every boy in the class, which consisted of about twelve or fourteen. The master said he had never known them write so well upon any subject before, and could not refrain from expressing his astonishment at young White's. It was considered as a great thing for him to be at so good a school, yet there were some circumstances which rendered it less advantageous to him than it might have been. Mrs. White had not yet overcome her husband's intention of breeding him up to his own business (that of a butcher), and by an arrangement which took up too much of his time, one whole day in the week, and his leisure hours on the others, were employed in carrying the butcher's basket. Some differences at length arose between his father and Mr. Blanchard, in consequence of which Henry was removed. It is remarkable that one of the ushers, when he came to receive the money due for tuition, represented to Mrs. White, either from stupidity or malice, what an incorrigible son she had, and that it was impossible to make the lad do any thing. This unfavourable impression, however, was soon removed by a Mr. Shipley, under whose care he was next placed, and who having discovered that he was a boy of quick perception, and very admirable talents, came with joy to relieve the anxiety and painful suspicions of his family. But while his school-masters were complaining that they could make nothing of him, he discovered what nature had made him, and wrote satires upon them. These pieces were never shewn to any, except his most particular friends, who say that they were pointed and severe, and it appears that he afterwards destroyed them.

About this time his mother was induced, by the advice of several friends, to open a lady's boarding and day-school at Nottingham, her eldest daughter having previously been a teacher in one for some time. In this she succeeded beyond her most sanguine expectations, and Henry's home comforts were thus materially increased, though his family being still unable to give him an education suited to his talents, it was determined to breed him up to the hosiery trade. He was accordingly placed, at the age of fourteen, in a stocking-loom; but to this he had the greatest aversion, and his repeated remonstrances at length convinced his mother that he had a mind destined for nobler pursuits than the shining and folding up of stockings. He was consequently fixed in the office of Messrs. Coldham

and Enfield, attornies and town-clerks of Nottingham. As no premium could be given with him he was engaged to serve two years before he was articled, so that though he entered this office when he was fifteen, he was not articled till the commencement of 1802. He now, at the suggestion of his employers, acquired at his leisure hours some knowledge of Latin and of Greek. He also made himself a tolerable Italian scholar, and gained some acquaintance with both the Spanish and Portuguese. Among his occasional pursuits also were chemistry, astronomy, electricity, and music; but the law was his first object, to which his papers shew he had applied himself with such industry, as to make it wonderful that he could have found time, busied as his days were, for any thing else.

At a very early age, indeed soon after he was taken from school, he was ambitious of being admitted a member of a literary society then existing at Nottingham, but was objected to on account of his youth. After repeated attempts, and repeated failures, he succeeded in his wish, through the exertions of some of his friends; and in a very short time, to the great surprise of the society, proposed to give them a lecture, and the society, probably from curiosity, acceded to the proposal. The next evening they assembled, when he lectured upon *genius*, and spoke extempore for above two hours, in such a manner, that he received the unanimous thanks of the society, and they elected him their professor of literature. There are certain courts at Nottingham in which it is necessary for an attorney to plead; and he wished to qualify himself for an eloquent speaker, as well as a sound lawyer.

Although assiduous in the study of his profession, he began now to be ambitious of an university education, that he might fit himself for the church. This did not proceed from any dislike to his profession, but a deafness, to which he had always been subject, and which appeared to grow progressively worse, and threatened to preclude all possibility of advancement. Another reason is assigned by his biographer, that his opinions, which had at one time inclined to Deism, had now taken a strong devotional turn. He had about this time written several poems in some of the literary journals, which were much admired by men of acknowledged taste, and their encouragement induced him to prepare a little volume of them for the press. It was his hope that this publication might either by the success

of its sale, or the notice which it might excite, afford the means to prosecute his studies at college. It appeared accordingly in 1803.

The success of this volume appears to have been by no means adequate to its merits, and the author met with many other impediments and disappointments before his object was attained. At length Mr. Dashwood, a clergyman then residing at Nottingham, obtained for him an introduction to Mr. Simeon, of King's college, Cambridge; and with this he was induced to go to Cambridge, his masters having previously consented to give up the remainder of his time. Mr. Simeon, from the recommendation which he received, and from the conversation he had with him, promised to procure for him a sizar's place at St. John's college, and, with the additional aid of a friend, to supply him with 30*l.* annually. His brother, Neville White, promised twenty; and his mother, it was hoped, would be able to allow fifteen or twenty more. With this, it was thought, he could go through college.

He quitted his employers in October 1804. Mr. Simeon had advised him to *degrade* for a year, and place himself, during that time, under some scholar. He went accordingly to the rev. Mr. Grainger, of Winteringham, in Lincolnshire, and there, notwithstanding all the intreaties of his friends, pursued such an unintermitting course of study as greatly injured his delicate and already undermined constitution. He frequently at this time studied fourteen hours a day; the progress which he made in twelve months was indeed astonishing; for when he went to Cambridge he was immediately as much distinguished for his classical knowledge as his genius; but the seeds of death were in him, and the place to which he had so long looked with hope, served unhappily as a hot-house to ripen them. During his first term, one of the university scholarships became vacant, and Henry, young as he was in college, and almost self-taught, was advised by those who were best able to estimate his chance of success, to offer himself as a competitor for it. He passed the whole term in preparing for this, but his strength sunk under the intenseness of his studies, and he was compelled to decline; and this was not the only misfortune. The general college examination came on; he was utterly unprepared to meet it; and believed that a failure here would have ruined his prospects for ever. He had only about a fortnight to read

what other men had been the whole term reading. Once more he exerted himself beyond what his shattered health could bear: the disorder returned, and he went to his tutor Mr. Catton with tears in his eyes, and told him that he could not go into the hall to be examined. Mr. Catton, however, thought his success here of so much importance, that he exhorted him, with all possible earnestness, to hold out the six days of the examination. Strong medicines were given him, to enable him to support it, and he was pronounced the first man of his year. But life was the price which he was to pay for such honours as this. As he succeeded in gaining approbation, he became farther stimulated to studious exertions far beyond his strength, and when he returned to college in 1806, he was no longer a subject for medicine. His mind also was worn out, and it was the opinion of his medical attendants, that if he had recovered, his intellect would have been affected. In this state he died, Oct. 19, 1806, in the twenty-first year of his age.

Some notice of a young man, so extraordinary for genius and piety, could not be omitted in a work of this kind; yet with the best materials in our hands (his life by Mr. Southey) we found it impossible to give any abridgment that would, or indeed ought to be satisfactory. The present imperfect sketch, however, will not be wholly useless, if it detect but one reader ignorant of such a publication as "The Remains of Henry Kirke White." We can otherwise have no occasion to recommend what has got such hold of the public mind, that after five or six large editions, there is still an encreasing demand. It is perhaps the most interesting biographical, epistolary, and poetical collection that has appeared for many years, and while it excites the warmest emotions of pity and sympathy, is equally calculated to convey instruction of the highest order. ¹

WHITE, or WHYTE (JOHN), bishop of Winchester, was the son of Robert White, of Farnham in Surrey, and was born there in 1511. He was educated at Winchester school, and thence removed to New college, Oxford, of which he became perpetual fellow in 1527. In 1534 he completed his degrees in arts, and being esteemed for his classical knowledge, was about that time appointed master of Winchester school. He was soon after made warden of Winchester college, and appears to have been principally

¹ Life as above prefixed to the "Remains."

instrumental in saving it, when the adjoining college of St. Elizabeth, the site of which he purchased, and so many others, were utterly destroyed. He was in 1551 promoted to the rectory of Cheyton in that neighbourhood; but in the preceding year, being suspected of corresponding with persons abroad, who opposed king Edward's proceedings, he was examined by the council, and committed to the tower. After continuing some months in confinement, he pretended compliance with the reformed religion, and was set at liberty. Such is Strype's account; but the historian of Winchester says that he lay in prison till the reign of queen Mary. However this may be, it is certain that on her accession, he was in such favour, as a zealous Roman Catholic, that she promoted him in 1554 to the bishopric of Lincoln. In the following year he was incorporated D. D. at Oxford, and in 1557 was translated to the see of Winchester, which, on account of his predilection for his native county, appears to have been the object of his wishes. This dignity, however, was granted him upon condition of his paying 1000*l.* yearly, out of the revenue of his see, to cardinal Pole, who complained that the temporalities of Canterbury (of which he was then archbishop) were so ruined by his predecessor, that he could not live in a manner suitable to his rank.

On the accession of queen Elizabeth, bishop White was deprived of his dignity, generally because he retained his attachment to the popish religion, but more particularly for his open contempt of the queen and the queen's authority, on two remarkable occasions. The first was, when appointed to preach queen Mary's funeral sermon, or oration. His text was, "Wherefore I praised the dead, which are already dead, more than the living which are yet alive," Eccles. iv. 2. In this sermon, after exhausting his powers of oratory in celebrating his saint of a mistress, whose knees he affirmed were hard with kneeling, he burst into a flood of tears. Then, recovering himself, he said, "She has left a sister to succeed her, a lady of great worth also, whom we are now bound to obey, for *melior est canis vivus leone mortuo* (better is a live dog than a dead lion), and I hope so shall reign well and prosperously over us, but I must still say with my text, *laudavi mortuos magis quam viventes* (I praised the dead more than the living), for certain it is *Maria optimam partem elegit* (Mary hath chosen the better part)." It is easy to suppose that queen Elizabeth would

not be much pleased with these complimentary innuendos. The other offence was of a more serious nature, for at the public disputation in Westminster Abbey, with some of the reformers in 1558, he even threatened the queen with excommunication. He was therefore committed to the tower in 1559, after he had appeared in public, though deprived, in his pontifical vestments. His health afterwards declining, he was released, and permitted to retire to his sister's house at South Warnborough, where he died Jan. 11, 1560, and was interred, agreeably to his will, in Winchester cathedral.

White was a benefactor to both Wykeham's colleges, and was a man of learning and eloquence, and no inelegant Latin poet, as appears by his "*Diacosio-martyrion, sive ducentorum virorum testimonia de veritate corporis et sanguinis Christi in eucharista, adversus Petrum Martyrem*," Lond. 1553, 1554, 4to. He was the author also of "*Epigrammatum lib. I.*" "*Carmina in matrimon. Philippi Regis, cum Maria Regina Angliæ*," (See Holingshed's Chron. III. 1120); and the memorable "*Sermon preached at the funeral of queen Mary, Dec. 13, 1558*," a MS. now in the British Museum, and printed in Strype's *Memorials*, but from an incorrect copy. There are many of his orations, &c. preserved in Fox's *Acts and Monuments*.¹

WHITE (JOHN), a nonconformist lawyer, and commonly called, from his principal publication, *Century White*, was the son of Henry White of Heylan in Pembrokeshire, where he was born June 29, 1590. He was educated in grammar learning at home, and about 1607 entered of Jesus college, Oxford, and after studying there between three and four years, went to the Middle Temple, and in due time was admitted to the bar, was summer reader 17 Car. I. and at length a bencher of that society. While a barrister he was much employed by the puritans in the purchase of impropriations, which were to be given to those of their own party; for which he received such a censure in the star-chamber, as served to confirm the aversion he had already conceived against the hierarchy. In 1640, he was chosen member of parliament for the borough of Southwark, joined in all the proceedings which led to the overthrow of the church, was appointed chairman of the committee for

¹ Tanner.—Bale.—Pits.—Ath. Ox. vol. I. new edit.—Strype's *Cranmer*, p. 233, 320, 371.—Warton's *Life of Sir Thomas Pope*, p. 237.—Milner's *Hist. of Winchester*.

religion, and a member of the assembly of divines. He did not however live to see the consequences of all those measures, but, as Wood says, "very unwillingly submitted to the stroke of death," Jan. 29, 1644-5, and was buried in the Temple church. A marble stone was afterwards placed over his grave, with these lines,

"Here lyeth a JOHN, a burning shining light,
His name, life, actions, were all *White*."

Wood, who has accumulated all the party scandal of the day against White, some of which, for aught we know, may be true, informs us that two of his speeches only were published, and a pamphlet called "*The Looking-glass*:" but his most curious publication was that entitled "*The First Century of scandalous, malignant Priests, made and admitted into benefices by the Prelates, in whose hands the ordination of ministers and government of the church hath been; or a narration of the causes for which the Parliament hath ordered the sequestration of the benefices of several ministers complained of before them, for vitiousnesse of life, errors, in doctrine, contrary to the articles of our religion, and for practising and pressing superstitious innovations against law, and for malignancy against the parliament,*" 1643, 4to. Neal says this was published in order to "silence the clamours of the royalists, and justify the severe proceedings of the (parliamentary) committees;" but it will not be thought any very convincing justification of these committees, that, out of eight thousand clergymen whom they ejected from their livings, about an hundred might be found who deserved the punishment. And even this is a great proportion, for out of this hundred, it is evident that a considerable number suffered for what was called *malignancy*, another name for loyalty. White promised a second century, but either was not able to find sufficient materials, or was dissuaded by his party, who did not approve of such a collection of scandal.¹

WHITE (JOHN), a puritan divine, and, Wood says, usually called the PATRIARCH OF DORCHESTER, was born in the latter end of December, 1574, at Stanton St. John, in Oxfordshire. He was sent for education to Winchester school, and after two years of probation, was admitted perpetual fellow of New college, Oxford, in 1595. Here he

¹ Ath. Ox. vol. II.—Neal's Hist. of the Puritans, and Grey's Examination of vol. III. of that work.—Walker's Sufferings of the Clergy.

took his degrees in arts, was admitted into holy orders, and became a frequent preacher in, or near Oxford. In 1606 he became rector of Trinity church, Dorchester, in the county of Dorset, where in the course of his ministry he expounded the whole of the scripture, and went through about half of it a second time, having, says Wood, "an excellent faculty in the clear and solid interpreting of it."

About 1624, Mr. White, with some of his friends, projected the new colony of Massachusetts in New England, and, after surmounting many difficulties, succeeded in obtaining a patent. The object was to provide a settlement or asylum for those who could not conform to the church discipline and ceremonies. He himself appears to have been inclined to the same disaffection, and is said to have been in 1630 prosecuted by archbishop Laud in the high commission court for preaching against Arminianism and the ceremonies. But as no account exists of the issue of this trial, or of his having been at all a sufferer upon this account, it is more probable, or at least as probable, that Wood is right, who tells us that he conformed as well after, as before, the advancement of Laud. Afterwards indeed he was a sufferer during the rage of civil war; for a party of horse in the neighbourhood of Dorchester, under the command of prince Rupert, plundered his house, and carried away his library. On this occasion he made his escape to London, and was made minister of the Savoy. In 1640 he was appointed one of the learned divines to assist in a committee of religion, appointed by the House of Lords; and in 1643 was chosen one of the Westminster assembly of divines. In 1645 he was appointed to succeed the ejected Dr. Featley as rector of Lambeth, and the doctor's library was committed to his care, until his own should be returned which was carried away by prince Rupert's soldiers. In 1647 he was offered the wardenship of New college, but refused it, and as soon as he could, returned to his people at Dorchester, for whom he had the greatest affection, and where he had passed the happiest of his days, being a man of great zeal, activity, and learning, and, as Wood allows, a "most moderate puritan." Fuller says, "he was a constant preacher, and by his wisdom and ministerial labours, Dorchester was much enriched with knowledge, piety, and industry." He died there suddenly, July 21, 1648, in the seventy-second year of his age. His works are but few, 1. "A commentary upon the first three chapters of Genesis,"

1656, fol. 2. "A way to the tree of life, discovered in sundry directions for the profitable reading of the Scriptures," &c. 1647, 8vo. 3. "A digression concerning the morality of the Fourth commandment," printed with the preceding. He published also a few sermons.¹

WHITE (JOSEPH), an eminent Oriental scholar, canon of Christ Church, Regius professor of Hebrew, and Laudian professor of Arabic in the university of Oxford, was born in 1746, of parents in low circumstances in Gloucester, where his father was a journeyman-weaver, and brought up his son to the same business. Being however a sensible man, he gave him what little learning was in his power at one of the charity-schools at Gloucester. This excited a thirst for greater acquisitions in the young man, who employed all the time he could spare in the study of such books as fell in his way. His attainments at length attracted the notice of a neighbouring gentleman of fortune, who sent him to the university of Oxford, where he was entered of Wadham college. He took the degree of M. A. Feb. 19, 1773; and about that time engaged in the study of the Oriental languages, to which he was induced by the particular recommendation of Dr. Moore, afterwards archbishop of Canterbury. He had before acquired a tolerable share of Hebrew learning, by which his progress in the other Oriental languages was greatly facilitated. In 1775, he was appointed archbishop Laud's professor of Arabic; on entering upon which office he pronounced a masterly oration, which was soon afterwards printed with the title of "*De Utilitate Ling. Arab. in Studiis Theologicis, Oratio habita Oxoniis in Scholâ Linguarum, vii Id. Aprilis, 1775,*" 4to. He was at this time fellow of his college, being elected in 1774. In 1778, Mr. White printed the Syriac Philoxenian version of the Four Gospels (the MS. of which Dr. Gloster Ridley had given to New college), entitled, "*Sacrorum Evangeliorum Versio Syriaca Philoxeniana, ex Codd. MSS. Riddleianis in Bibl. Coll. Nov. Oxon. repositis, nunc primum edita, cum Interpretatione et Annotationibus Josephi White,*" &c. 2 vols. 4to. On November 15, 1778, he preached a very ingenious and elegant sermon before the university, which was soon afterwards printed, under the title of "A revisal of the English translation of the Old Testament recommended. To which is added, some ac-

¹ Ath. Ox. vol. II.—Fuller's Worthies.—Brook's Lives of the Puritans.

count of an antient Syriac translation of great part of Origen's Hexaplar edition of the LXX. lately discovered in the Ambrosian Library at Milan," 4to. About this time he was appointed one of the preachers at Whitehall chapel. In 1779, he took the degree of bachelor of divinity; and in the same year published "A Letter to the bishop of London, suggesting a plan for a new edition of the LXX; to which are added, Specimens of some inedited versions made from the Greek, and a Sketch of a Chart of Greek MSS." In 1780, Mr. White published, "A Specimen of the Civil and Military Institutes of Timour, or Tamerlane; a work written originally by that celebrated Conqueror in the Mogul language, and since translated into Persian. Now first rendered from the Persian into English, from a MS. in the possession of William Hunter, M.D.; with other Pieces," 4to. The whole of this work appeared in 1783, translated into English by major Davy, with Preface, Indexes, Geographical Notes, &c. by Mr. White, in one volume, 4to. In Easter term, 1783, he was appointed to preach the Bampton lecture for the following year. As soon as he was nominated, he sketched out the plan; and finding assistance necessary to the completion of it in such a manner as he wished, called to his aid Mr. Samuel Badcock and Dr. Parr. Although his own share of these labours was sufficient to entitle him to the celebrity which they procured him, he had afterwards to lament that he had not acknowledged his obligations to those elegant scholars, in a preface to the volume, when it was published. As soon as the lectures were delivered, the applause with which they were received was general throughout the university. They were printed the same year, and met with universal approbation. A second edition appeared in 1785; to which the author added a sermon, which he had recently preached before the university, on the necessity of propagating Christianity in the East Indies. Mr. White's reputation was now established, and he was considered as one of the ablest vindicators of the Christian doctrines which modern times had witnessed. Lord Thurlow, then lord chancellor, without any solicitation, gave him a prebend in the cathedral of Gloucester, which at once placed him in easy and independent circumstances. In 1787 he took his degree of D. D. and was looked up to with the greatest respect in the university, as one of its chief ornaments. In the year 1788, the death of Mr. Badcock was made the pre-

tence for an attack on Dr. White's character both as an author and a man, by the late Dr. R. B. Gabriel, who published a pamphlet, entitled, "Facts relating to the Rev. Dr. White's Bampton Lectures." By this it appears that there was found among the papers of the deceased Mr. Badcock, a promissory note for 500*l.* from Dr. White for literary aid; the payment of which was demanded, but refused by him on the ground that it was illegal in the first instance, as not having the words "value received," and, secondly, it was for service to be rendered in the History of Egypt, which the doctor and Mr. Badcock had projected. The friends of the deceased, however, were of a different opinion; and the doctor consented to liquidate the debt. This he informs us he did, "partly because he apprehended that his persisting to refuse the payment of it might tend to the disclosure of the assistance which Mr. Badcock had given him in the Bampton Lectures; and partly, because he was informed that the note, by Mr. Badcock's death, became a part of his assets, and, as such, could *legally* be demanded." But whoever reads Dr. White's "Statement of Literary Obligations" must be convinced that he was under no obligation to have paid this money, and that his opponents availed themselves of his simplicity and the alarm which they excited for his literary character. Gabriel, however, a man neither of literary talents or character, was at the head of an envious junto who were determined to injure Dr. White if they could; and notwithstanding his payment of the money, printed all Mr. Badcock's letters in the above pamphlet, in order, as he said, to vindicate the character of the deceased, as well as his own, both of which he ridiculously pretended had been assailed on this occasion. In consequence of this publication, Dr. White printed "A Statement of his Literary Obligations to the Rev. Mr. Samuel Badcock, and the Rev. Samuel Parr, LL.D." By this it appeared, that, though Mr. Badcock's share in the Lectures was considerable, yet that it was not in that proportion which had been maliciously represented, the plan of the whole, and the execution of the greatest part, being Dr. White's, and Dr. Parr's being principally literal corrections. This statement gave sufficient satisfaction to the literary world at large. But the malice of his enemy was not yet satiated, as may appear by the following correspondence, which having been circulated chiefly at Oxford, may be here recorded as an additional defence of Dr. White,

“A printed paper, entitled ‘Minutes of what passed at three interviews which lately took place between Dr. White and Dr. Gabriel in London and in Bath,’ and signed

R. B. GABRIEL.

W. FALCONER.

having been lately circulated in the University, I think it necessary to submit the following letters to the perusal of my friends. J. WHITE. *Wadh. Coll. Feb. 24, 1790.*

“To the Rev. Mr. STAFFORD SMITH*, Prior Park, Bath.

“Dear Sir, *Oxford, Feb. 12, 1790.*

“In a pamphlet now in circulation at Oxford, signed by Dr. Gabriel and Dr. Falconer, I am astonished to read the following passages :

‘The following extraordinary circumstance must not be omitted :

‘The same morning the Rev. Stafford Smith, of Prior park, came to Dr. Gabriel’s, and desired to see Dr. White, who retired with him and Dr. Gabriel into his study. Dr. Gabriel soon returned, and desired Mr. Ph. Smyth, Dr. White’s friend, to go into his study, to bear witness to a charge made against Dr. White by Mr. Stafford Smith, to which Dr. Gabriel did not chuse to bear witness alone; Mr. Ph. Smyth accordingly went. They soon returned into the parlour, where Dr. Falconer was, and Mr. S. Smith accompanied them; where Mr. S. Smith pressed Dr. White on the subject of a letter written by Dr. White to Mr. Badcock, in which Mr. S. Smith’s name was introduced; and purporting that Mr. S. Smith had written to Dr. White to compose a sermon for him, for which Mr. S. Smith insisted on making Dr. White a compliment of a 10*l.* note. This letter expressed a wish, that as Dr. White had *not leisure to write the sermon himself, being so busy with Abdollatif, Mr. Badcock would be so obliging as to send him some thoughts on the subject*, and that Mr. Badcock would *do him the honour of accepting the 10*l.* note, said to be offered by Mr. Smith*; who then in Dr. White’s presence, and in the presence of Mr. Ph. Smyth, Dr. Falconer, and Dr. Gabriel, asserted the whole of the letter, so far as his name was concerned in it, to be an ABSOLUTE FALSEHOOD! In answer to which Dr. White immediately said, “*I beg pardon before you, Gentlemen, of Mr. Stafford Smith; — I am willing to make any*

* Mr. Stafford Smith was a fellow of C. C. C. Oxon, and married Bishop Warburton’s widow.

apology to him. I acknowledge the letter to be of my handwriting, and that it is entirely void of truth and destitute of foundation; and he repeatedly said, I confess with shame that the whole is a direct falsehood, and I take shame to myself upon it."

“Dr. White requested of Dr. Gabriel that this letter might not be published, but Dr. Gabriel would give no promise. Dr. White then desired that Mr. S. Smith’s name might be omitted, if he should publish the letter. Dr. Gabriel replied that he would make no promise whatever; that Mr. S. Smith was a friend of his; and Dr. Gabriel addressed himself particularly to Mr. S. Smith, when he said that Mr. S. Smith need entertain no fears from his conduct; — that it was not his intention to publish it, unless he should be pressed, and find it necessary. Mr. S. Smith then took leave, but not without expressing great satisfaction that he had embraced, by Dr. Gabriel’s advice, so favourable an opportunity of vindicating himself from the indirect charge which Dr. White had brought against him, and of detecting the falsity of it; and Mr. S. Smith expressed his thanks to Dr. Gabriel for the friendly part Dr. G. had acted with respect to him in this extraordinary transaction!”

“The inference which every body must draw from these passages is, that you never did receive the sermon in question, and that I wantonly and wickedly made use of your name in order to procure it from Mr. Badcock for some other purpose. As you well know that I really sent you the sermon, I trust that I shall find in your candour a refuge from a misrepresentation at once so unexpected and so fatal. I trust that you will readily and explicitly acknowledge that you really asked and received the sermon from me; and that the apology I made to you, and which I shall ever be willing to repeat, related solely to the unjustifiable discovery of your name to Mr. Badcock, to the account I gave him of your application to me for the sermon, and of the sum which I said you had offered me.

“The fairness and moderation with which you heard my apology at Dr. Gabriel’s confirm me in the hope that you will instantly, and by return of post, afford me an opportunity of vindicating my conduct so far as it admits of vindication; and that I shall not be compelled to produce other evidence, which, though equally convincing, it would much distress me to use. This you will readily believe, when you recollect how anxiously I contended at Dr. Ga-

briel's, and contended I thought successfully, for the observance of the most inviolable secrecy with respect to your name. That Dr. Gabriel and Dr. Falconer should thus have made use of it distresses me not less on your account than on my own.

"The urgency of the case must plead my excuse for requesting once more an immediate and explicit answer.

"I am, dear Sir, yours faithfully, J. WHITE."

"To the Rev. Professor WHITE, Wadham College, Oxford.

"Dear Sir, Prior Park, Feb. 15th, 1790.

"I was as much astonished and disgusted too as you could be on reading the rhapsody, abounding with spleen, and ridiculously circumstantial, which seems by your letter, received late last night, to have given you so much concern. The author of it has treated *you* ill, by relating disingenuously the transaction you refer to, and *me* by making so flippant a use of my name, not only without my consent, but against my earnest desire, as well as *his own positive promise*. When the doughty Doctor asked me, somewhat abruptly, in the Concert Room, whether I had ever paid Professor White 10*l.* for writing a sermon for me, I expressed my surprise at the question, and in part denied the fact, acquainting him at the same time with the true state of the case, as well as I could recollect it, which I will now repeat for your satisfaction. You was with me at this place when I received a note from a friend at Bath urging me to preach a sermon on a public occasion then so near at hand that I expressed some doubt whether I should have time to be properly prepared for it. You immediately made me an offer of assistance, which I readily accepted, and would accept such an offer again and again under similar circumstances. The assistance came to me by post, and though it consisted of only a few trite pages, and proved of little use to me, yet it was more in quantity than I happened to want, and the promise of it afforded you sufficient ground for saying that you stood engaged to furnish me with a sermon. In regard to the 10*l.* your candid and unequivocal acknowledgment of that mysterious and very culpable falsehood was considered by me as a reasonable atonement for it; and I know not what right any one else had to concern himself about the matter. The interposition of a third person was malicious and pragmatical. You thought yourself indebted to me for some little services I had rendered you, which you have always spoke of with a sensibility that

did you honour; and you probably meant in this instance, the only one that ever occurred, to make me some compensation for it.

“When I had related the particulars of the case to Dr. G. in the Concert Room, he, with more rancour than discretion or humanity, urged the necessity of my meeting you at his house the next day, and requiring an apology for what you had written to your supposed friend on this subject. I at first objected to this proposal, and endeavoured to convince Dr. G. that as the affair in question was so trifling in itself, and *had nothing to do with the charges he had brought against you*, it was most prudent and most generous to let it drop. This remonstrance, however, and some others, appearing to have no weight with him, I considered that if I should persist in declining to confront you, the matter would not rest there, but might be represented to my disadvantage, and that I might by an interview prevent its being a town-talk, and likewise soften Dr. G’s unprovoked and wanton acrimony: all which I attempted when I received your apology, with what you call fairness and moderation. I now declare that the apology, and the manner in which it was offered, was handsome and liberal on your part; that it ‘referred solely to your having made an unwarrantable discovery of my name to Mr. Badcock—to the account you gave him of *my application to you* for the sermon—and of the sum which you said I had offered you.’

“And now, Sir, while *you* are battling it on one side, and your *Adversary* on the other, I am the only person perhaps who has been confessedly abused on both sides. On this footing (any other might be impertinent) I presume to advise that you will take no further notice of what has been said against you than to shew the world how little you deserve it, by publishing another volume of sermons with all convenient dispatch. *Sed vereor ne improbe dicam*—for—‘Who shall decide when *Doctors* disagree?’

“I am, Sir, your friend and humble servant,

“M. S. SMITH.

“Though I cannot forbear to resent the having been dragged into public notice by means of a controversy which has so manifestly a mischievous tendency in every view of it, yet you are at liberty to make any use of this letter (written in haste to gratify your excessive impatience) which may serve to expose malevolence and justify your conduct.”

About the same year, 1790, in which these transactions occurred, the professor vacated his fellowship by marriage, and accepted of a college living, the rectory of Melton, in Suffolk, on which he resided during a considerable part of the year. In 1800, appeared his "*Diatessaron, sive integra historia Domini nostri Jesu Christi, Græce,*" &c. 8vo. This was founded on the "Harmony" of archbishop Newcome, and is elegantly printed on a type cast originally under the direction of the professor. In 1801, he published his "*Ægyptiaca; or Observations on certain Antiquities of Egypt.*" In two parts: 1. *The History of Pompey's Pillar elucidated.* 2. *Abdollarif's Account of the Antiquities of Egypt, written in Arabic, A. D. 1206. Translated into English, and illustrated with Notes.*" 4to. This is perhaps, as to research and learning, the most profound of his works on the subject of antiquity.

Dr. White's next publication was an edition of the Greek Testament, "*Novum Testamentum, Græce. Lectiones variantes, Griesbachii judicio, iis quas Textus receptus exhibet, anteponendas vel æquiparandas, adjecit Josephus White,*" &c. 2 vols. cr. 8vo, 1808. This edition is particularly valuable for the ready and intelligible view it affords, first, of all the texts which in Griesbach's opinion ought either certainly or probably to be removed from the received text; secondly, of those various readings which the same editor judged either preferable or equal to those of the received text; thirdly, of those additions which, on the authority of manuscripts Griesbach considers as fit to be admitted into the text. From this Dr. White observes that it may be seen at once by every one how very little, after all the labours of learned men, and the collation of so many manuscripts, is liable to just objection in the received text. As a kind of sequel, and printed in the same form, he published in 1811, "*Criscæus Griesbachianæ in Novum Testamentum Synopsis,*" partly with a view to familiarize the results of Griesbach's laborious work, by removing from them the obscurity of abbreviations, but principally, as he says himself, to demonstrate, by a short and easy proof, how safe and pure the text of the New Testament is, in the received editions, in all things that affect our faith or duty, and how few alterations it either requires or will admit, on any sound principles of criticism.

This was the last of Dr. White's publications. His constitution had now suffered much by a paralytic attack,

which interrupted his studies, although he continued at intervals his favourite researches. He died at his canonry residence at Christchurch, May 22, 1814. From the number of works Dr. White published, and the assiduity with which he cultivated most branches of learning, particularly Oriental languages and antiquities, it may be thought improbable that there was a considerable portion of indolence in his habit. Yet this certainly was the case, and, in the opinion of his friends, must account for his needing assistance in the composition of his Bampton Lectures. Even in the composition of a single sermon, he was glad to accept of aid, if it was wanted at a time when he felt a repugnance to study. In his private character, he united a degree of roughness with great simplicity of manners; few men were ever more deficient in what is called knowledge of the world. Yet he was friendly, liberal, and of great integrity. He owed all he had to his talents and fame, and however grateful he might be for favours, he never knew or practised the arts of solicitation. To his parents, after he attained promotion, he was a most dutiful son, and it is yet remembered at Gloucester, with what eagerness he left his dignified friends on the day he was installed prebendary, to embrace his aged father, who stood looking on among the crowd.¹

WHITE, or VITUS (RICHARD), an English historian, was born at Basingstoke, in Hampshire, of the great part of which place his ancestors had been proprietors. He was educated at Winchester school, whence he was admitted fellow of New college, Oxford, in 1557. In the beginning of queen Elizabeth's reign he obtained leave of absence for a set time, but his attachment to the Roman catholic religion being discovered, his fellowship was declared void, in 1564. He had gone abroad, and after remaining some time at Louvain, settled at Padua, where he studied the canon and civil law, and received his doctor's degree in both those faculties. Afterwards, being invited to Douay, he was made regius professor, and taught civil and canon law nearly twenty years. The university appointed him their chancellor, or *rector magnificus*, not only on account of his own merit, but in consequence of the particular recommendation of the pope. At length he was created count palatine, a title conferred by the empe-

¹ Gent. Mag. vol. LXXXIV.—British Critic, &c.

ror upon lawyers that have distinguished themselves in their profession. He had married two wives, by both of whom he had fortunes, and when the last died, being desirous of entering into the church, he obtained a dispensation from the pope for that purpose. He was now ordained priest, and made a canon of St. Peter's church, in Douay. He died in 1612, and was buried in St. James's church, the cemetery of most of the English catholics.

Besides his skill in the law, he is said to have been an able antiquary, and in this character is chiefly known by his "*Historiarum Britannicæ insulæ ab origine mundi ad ann. Dom. octingentesimum, libri novem*," Douay, 1602. The object of this history, according to Nicolson, is to assert the rights of the papacy in this kingdom; and therefore, having settled religion by Augustine, the monk, and other emissaries, he ends his story in the year 800. He is said to have been first noticed by the learned world for the explanation he gave of the well-known enigmatical epitaph near Bononia in Italy. This he published under the title of "*Ælia Lælia Crispis. Epitaphium antiquum in agro Bononiensi adhuc videtur; a diversis interpretatum variè, novissimè autem a Richardo VITO Basingstochio, amicorum precibus explicatum*." Padua, 4to, 1568. Two other publications are attributed to him, "*Orationes quinque*," 1596, 8vo, which was read as a classic at Winchester school; "*Notæ ad leges Decemvirorum in xii tabulas*," 1597, 8vo; "*Explicatio brevis privilegiorum juris et consuetudinis circa ven. sacramentum eucharistiæ*," Douay, 1609, 8vo; and "*De reliquiis et veneratione Sanctorum*," *ibid.* 1609. It is said there is a tenth and eleventh book of his history in existence, a copy of which was in Mr. West's Catalogue.¹

WHITE, ROBERT, Cardinal. See PULLEN.

WHITE (ROBERT), an eminent engraver, was born in London in 1645, and became the disciple of David Loggan, for whom he drew and engraved many architectural views. He applied himself mostly to the drawing of portraits, in black lead upon vellum; and his success in taking likenesses procured him much applause. His drawings are said to have been much superior to his prints. He drew the portraits of sir Godfrey Kneller and his brother, and sir Godfrey thought so well of them, that he painted

¹ Ath. Ox. vol. I. new edit.—Dodd's Ch. Hist.—Pitts.—Fuller's Worthies.

White's portrait in return. White's portrait of sir Godfrey is in Sandrart's *Lives of the painters*. In 1674, which is two years before Burghers was employed on the "*Oxford Almanack*," White produced the first of that series. For the generality of his portraits for books, which are, however, generally disfigured by the broad borders that were then the fashion, he received at the rate of four pounds each, with the occasional addition of ten shillings; thirty pounds, which was paid him by Mr. Sowters of Exeter for a portrait of the king of Sweden (which was probably of much larger dimensions), has been spoken of as an extraordinary price. So great, however, is the number of his engravings, that in the course of forty years he saved from four to five thousand pounds; and yet, say his biographers, by some *misfortune or sudden extravagance*, he died in indigent circumstances at his house in Bloomsbury in 1704.

Of his own works he made no regular collection, but when he had done a plate, rolled up two or three proofs, and flung them into a closet, where they were found in heaps. Many of these proofs may now be found in the collections of those curious persons who take Granger for their guide. The plates which he had by him were, after his decease, sold to a printseller in the Poultry, who in a few years, according to lord Orford and Mr. Strutt, enriched himself by the purchase. The number of his portraits, of which Vertue has collected the names, are two hundred and seventy-five, of which two are scraped in mezzotinto, and all the rest engraved in lines. Some few of Robert White's plates are finished by his son George, who chiefly practised in mezzotinto, but engraved a few plates in lines, of which the principal one is a large portrait of "James Gardiner," bishop of Lincoln.¹

WHITE (SIR THOMAS), founder of St. John's college Oxford, was born at Reading in 1492, the son of William White, a native of Rickmansworth, by Mary, daughter of John Kiblewhite of South Fawley in Berkshire. His father carried on the business of a clothier, for some time, at Rickmansworth, but removed to Reading, before our founder was born. The former circumstance has given rise to the mistake of Fuller, Chauncey, and Pennant, who say that he was born at Rickmansworth. But this was rectified by Griffin Higgs, a member of this college, and afterwards

¹ Strutt's Dict.—Walpole's Anecdotes.—Rees's Cyclop. art. English Engravings

fellow of Merton, in his Latin memoir of the founder, Hearne appears to have been of the same opinion.

He is said to have been educated at Reading, but probably only in the elements of writing and arithmetic, as at the age of twelve he was apprenticed to a tradesman or merchant of London. His apprenticeship lasted ten years; during which he behaved so well that his master, at his death, left him an hundred pounds. With this, and the patrimony bequeathed by his father, who died in 1523, he commenced business on his own account, and in a few years rose to wealth and honours, and became distinguished by acts of munificence. In 1542 he gave to the corporation of Coventry 1000*l.* which, with 400*l.* of their own, was laid out in the purchase of lands, from the rents of which provision was made for twelve poor men, and a sum raised to be lent to industrious young men of Coventry. This estate in 1705 yielded 930*l.* yearly. He gave also to the mayor and corporation of Bristol, by deed, the sum of 2000*l.* and the same to the town of Leicester, to purchase estates, and raise a fund from which sums of money might be lent to industrious tradesmen, not only of those but of other places specified, which were to receive the benefits of the fund in rotation, and by the same the poor were to be relieved in times of scarcity. These funds are now in a most prosperous state, and judiciously administered.

Sir Thomas White was sheriff of London in 1546, and lord mayor in 1553, when he was knighted by queen Mary for his services, in preserving the peace of the city during the rebellion of sir Thomas Wyatt. Of the rest of his history, or personal character, sentiments, and pursuits, no particulars have been recovered, except what may be inferred from his many and wise acts of liberality. He must have been no common man who showed the first example of devoting the profits of trade to the advancement of learning. He died at Oxford, Feb. 11, 1566, in the seventy-second year of his age, and was buried in the chapel of his college.

Some accounts relate that toward the latter-end of his life he fell into extreme poverty, a circumstance, Mr. Coates observes, that seems very improbable, as, by his will, he left 400 marks to his widow, and 3000*l.* to St. John's, with legacies to the children of his brother Ralph,

and the Merchant Taylors' Company of which he was a member, to a considerable amount.

He was twice married; first to a lady whose name was Avisia or Avis, but whose family is unknown. She died in 1557 without issue, and was buried, with great pomp and ceremony, in the parish church of St. Mary Aldermanbury. His second wife was Joan, one of the daughters and co-heiresses of John Lake of London, *gerft.* the widow of sir Ralph Warren, knight, twice lord mayor of London, by whom she had children. She survived sir Thomas, and died in 1573, and was buried by her first husband in the church of St. Bennet Sherehog, London. There is a portrait of him in the town-hall of Leicester, habited as lord mayor of London, with a gold chain, and collar of S S. a black cap, pointed beard, his gloves in his right hand, and on the little finger of his left, a ring. There are similar portraits in the town-hall at Salisbury, at Reading, Merchant Taylors', and St. John's college.

At what time he first projected the foundation of a college is not known. His original intention was to have founded it at Reading, but he relinquished that in favour of Oxford, and on May 1, 1555, obtained a licence from Philip and Mary, empowering him, to the praise and honour of God, the Virgin Mary, and St. John Baptist, to found a college, for divinity, philosophy, and the arts; the members to be, a president, thirty scholars, graduate or non-graduate, or more or less as might be appointed in the statutes; and the site to be Bernard-college, in the parish of St. Mary Magdalen, without the north-gate of the city of Oxford, and to be called St. John Baptist college in the university of Oxford.

St. Bernard's college was founded by archbishop Chichele for scholars of the Cistertian order who might wish to study in Oxford, but had no place belonging to their order in which they could associate together, and be relieved from the inconveniencies of separation in halls and inns, where they could not keep up their peculiar customs and statutes. On representing this to the king, Henry VI. he granted letters patent, dated March 20, 1437, giving the archbishop leave to erect a college to the honour of the Virgin Mary and St. Bernard in Northgate-street, in the parish of St. Mary Magdalen, on ground containing about five acres, which he held of the king in capite. According to Wood, quoted by Stevens, it was built much in the same

manner as All Souls college, but the part they inhabited was only the front, and the south-side of the first court, as the hall, &c. was not built till 1502, nor the chapel completed and consecrated until 1530. Their whole premises at the dissolution were estimated at only two acres, and to be worth, if let to farm, only twenty-shillings yearly, but as the change of owners was compulsory, we are not to wonder at this under-valuation. It was granted by Henry VIII. to Christ-church, from whence it came to sir Thomas White, who obtained from Christ-church a grant of the premises, May 25, by paying twenty shillings yearly for it, and they covenanted with him that he should chuse his first president from the canons or students of Christ-church, and that afterwards the fellows of St. John's should chuse a president from their own number, or from Christ-church, to be admitted and established by the dean and chapter, or in their absence by the chancellor or vice-chancellor of Oxford; and they farther wished to covenant that the dean and chapter should be visitors of the new college. With some reluctance, and by the persuasion of his friend Alexander Belsire, canon of Christ-church, and first president, Sir Thomas was induced to consent to these terms, but the last article respecting the visitor must have been withdrawn, as he appointed sir William Cordall, master of the Rolls, visitor for life; and the right of visitation was afterwards conferred on the bishops of Winchester.

In the same year, May 29, 1555, sir Thomas, by virtue of his licence, established his college, and his first society consisted of Alexander Belsire, B. D. and canon of Christ-church, president; Ralph Wyndon, Edward Chambre, and Henry D'Awbeney, masters of arts, scholars. For their maintenance he endowed the house with 36*l.* yearly, due to him from the city of Coventry, and with various manors, estates, and advowsons in Berkshire and Oxfordshire. In 1557 he obtained of Philip and Mary another charter, dated March 5, in which he made considerable additions to the endowment, and specified theology, philosophy, canon and the civil law, and the arts, as the studies to be pursued.

He next gave them a body of statutes, which are supposed to have been drawn up by sir William Cordall, by the founder's desire, and were taken, as to substance, from the statutes of New-college. According to these, the society was limited to a president, fifty fellows and scholars,

of whom twelve were to study law, three chaplains, three clerks, and six choristers; but the chaplains, clerks, and choristers were discontinued in 1577, owing to a decrease of the funds for their maintenance. Of the fifty fellows, two were to be chosen from Coventry, two from Bristol, two from Reading, and one from Tunbridge; the remaining forty-three from Merchant Taylors' school, London, out of which number six fellowships are reserved for the kindred of the founder.

About this time he enlarged the bounds of the college by the purchase of about four acres, which were inclosed by a wall, by the benefaction of Edward Sprot, LL.B. sometime fellow, who died Aug. 25, 1612. This is commemorated by an inscription over the president's garden-door, "*Edvardus Sprot hujus Coll. Socius, hunc murum suis impensis struxit, 1613.*" It has already been noticed that the founder left by will 3000*l.* for the purchase of more lands. On the 17th December 1565, the college was admitted a member of the university, and the society declared partakers of all the privileges enjoyed by other colleges or societies. In 1576, the college purchased the ground before the gate from sir Christopher Brome, kn^t. lord of Northgate hundred, and enclosed it by a dwarf wall and row of elms, some of which are still standing.¹

WHITE (THOMAS), founder of Sion college, London, the son of John White, was born in Temple parish, in the city of Bristol. His family was a branch of the Whites of Bedfordshire. He was entered of Magdalen Hall, Oxford, about 1566, took his degrees in arts, was ordained, and became a noted and frequent preacher. He afterwards settled in London, where he had the living of St. Gregory's, near St. Paul's, and in 1575 was made vicar of St. Dunstan's, Fleet-street, where his pulpit services were much admired. In 1584 he was licensed to proceed in divinity, and commenced doctor in that faculty. In 1588 he had the prebend of Mora, in the church of St. Paul, conferred upon him, and in 1590 was made treasurer of the church of Sarum by the queen's letters. In 1591 he was made canon of Christ Church, and in 1593, canon of Windsor. He died March 1, 1623-4, according to Reading, but Wood says 1622-3, and was buried in the chancel of St. Dun-

¹ Chalmers's Hist. of Oxford.—Coates's History of Reading.—Wilson's Hist. of Merchant Taylors' school.

stan's church. In his will he ordered a grave-stone to be placed over his remains, with a short inscription, but this was either neglected, or has been destroyed. As soon as an account of his death arrived at Oxford, the heads of the university, in honour of his memory as a benefactor, appointed Mr. Price, the first reader of the moral philosophy lecture, to deliver an oration, which, with several encomiastic verses by other members of the university, was printed under the title of "*Schola Moralis Philosophiæ Oxon. in funere Whiti pullata*," Oxon. 1624, 4to.

Dr. White published, 1. "Two Sermons at St. Paul's in the time of the Plague," 8vo. 2. "Funeral Sermon on sir Henry Sidney," Lond. 1586, 8vo. 3. "Sermon at St. Paul's Cross on the queen's day (Nov. 17) 1589," *ibid.* 1589, 8vo. But his memory is chiefly to be venerated for his works of charity, and his liberal encouragement of learning. In 1613 he built an hospital in Temple parish, Bristol, endowing it with 92*l.* per ann. He also founded the moral philosophy lecture at Oxford, for the maintenance of which he gave the manor of Langdon Hills, in the county of Essex, which was conveyed by him to the university, under the form of a purchase, by his deed enrolled, bearing date June 20, 1621. Out of the revenues of this manor, besides an annual stipend of 100*l.* to the philosophy lecturer, he appointed several sums to be paid to other uses; as, to Christ Church library; to the Tuesday's preachers of the university; to the Easter sermons; to the prisoners in the castle, &c. He founded also small exhibitions for four poor scholars, and for five divinity students of Magdalen Hall, most of which are still continued. But his greatest benefaction was to Sion college. He directed in his will that 3000*l.* should be applied in building a college and alms-house on the ruins of Elsyng priory, London-wall. His executors accordingly purchased the site of this priory for 2,450*l.* and erected Sion college. The charters of incorporation are dated July 3, 6 Charles I. and June 20, 16 Charles II. By these authorities, a president, two deans, and four assistants, with all the rectors, vicars, &c. of the city of London and suburbs, were constituted a corporation. At the same time, alms-houses for ten men, and as many women, were established. Dr. White had appropriated by will separate funds for the maintenance of these poor people. The library, now the most copious in the city of London, was principally the foundation of the rev.

Thomas Wood, rector of St. Michael's, Crooked-lane. Dr. White left his own library to the dean and canons of Windsor.¹

WHITE (THOMAS), an English philosopher, and Roman catholic priest, who obtained considerable celebrity abroad, where he was usually called Thomas ANGLUS, or Thomas ALBIUS, was the son of Richard White, esq. of Hatton, in the county of Essex, by Mary, his wife, daughter of Edmund Plowden, the celebrated lawyer in queen Elizabeth's reign. His parents being Roman catholics, he was educated, probably abroad, in the strictest principles of that profession, and at length became a secular priest, in which character he resided very much abroad. He was principal of the college at Lisbon, and sub-principal of that at Douay; but his longest stay was at Rome and Paris. For a considerable time he lived in the house of sir Kenelm Digby; and he shewed his attachment to that gentleman's philosophy by various publications. His first work of this kind was printed at Lyons, in 1646. It is entitled "*Institutionum Peripateticarum ad mentem summi clarissimique Philosophi Kenelmi Equitis Digbæi.*" "*Institutions of the Peripatetic Philosophy, according to the hypothesis of the great and celebrated philosopher sir Kenelm Digby.*" Mr. White was not contented with paying homage to sir Kenelm on account of his philosophical opinions, but raised him also to the character of a divine. A proof of this is afforded in a book published by him, the title of which is "*Quæstio Theologica, quomodo secundum principia Peripateticæ Digbæanæ, sive secundum rationem, et abstrahendo, quantum materia patitur, ab autoritate, humani Arbitrii Libertas sit explicanda, et cum Gratia efficaci concilianda.*" "*A Theological question, in what manner, according to the principles of sir Kenelm Digby's Peripatetic Philosophy, or according to reason, abstracting, as much as the subject will admit, from authority, the freedom of a man's will is to be explained and reconciled with efficacious grace.*" Another publication to the same purpose, which appeared in 1652, was entitled "*Institutiones Theologicæ super fundamentis in Peripatetica Digbæana jactis exstructæ.*" "*Institutions of Divinity, built upon the foundations laid down in sir K. Digby's Peripatetic Philosophy.*"

¹ Ath. Ox. vol. I. new edit.—Reading's Hist. of Sion College, appended to the Catalogue.—Wood's Annals.—Fuller's Worthies.

By his friend sir Kenelm Mr. White was introduced, with large commendations, to the acquaintance of Des Cartes, who hoped to make a proselyte of him, but without success: White was too much devoted to Aristotle's philosophy to admit of the truth of any other system. In his application of that philosophy to theological doctrines, he embarrassed himself in so many nice distinctions, and gave such a free scope to his own thoughts, that he pleased neither the Molinists nor the Jansenists. Indeed, though he had a genius very penetrating and extensive, he had no talent at distinguishing the ideas which should have served as the rule and foundation of his reasonings, nor at clearing the points which he was engaged to defend. His answer to those who accused him of obscurity may serve to display the peculiarity of his disposition. "I value myself," says he, "upon such a brevity and conciseness, as is suitable for the teachers of the sciences. The Divines are the cause that my writings continue obscure; for they refuse to give me any occasion of explaining myself. In short, either the learned understand me, or they do not. If they do understand me, and find me in an error, it is easy for them to refute me; if they do not understand me, it is very unreasonable for them to exclaim against my doctrines." This, observes Bayle, shews the temper of a man who seeks only to be talked of, and is vexed at not having antagonists enough to draw the regard and attention of the public upon him. Considering the speculative turn of Mr. White's mind, it is not surprising that some of his books, were condemned at Rome by the congregation of the "Index Expurgatorius," and that they were disapproved of by certain universities. The treatises which found their way into the "Index Expurgatorius" were, "Institutiones Peripateticæ;" "Appendix Theologica de Origine Mundi;" "Tabula suffragialis de terminandis Fidei Litibus ab Ecclesia Catholica Fixa;" and "Tesseræ Romanæ Evulgatio." In opposition to the doctors of Douay, who had censured two-and-twenty propositions extracted from his "Sacred Institutions," he published a piece entitled "Supplicatio postulativa Justitiæ," in which he complains that they had given a vague uncertain censure of him, attended only with a *respectivè*, without taxing any proposition in particular; and he shews them that this is acting like prevaricating divines. Another of his works was the "Sonitus Buccinæ," in which he maintained that the church had no

power to determine, but only to give her testimony to tradition. This likewise was censured. Mr. White had a very particular notion concerning the state of souls separated from the body, which involved him in a dispute with the bishop of Chalcedon. Two tracts were written by him upon this subject, of which a large and elaborate account is given in archdeacon Blackburne's Historical View of the controversy concerning an intermediate state. The conclusion drawn by the archdeacon is, that Mr. White entered into the question with more precision and greater abilities than any man of his time; and that it is very clear, from the inconsistencies he ran into to save the reputation of his orthodoxy, that if the word purgatory had been out of his way, he would have found no difficulty to dispose of the separate soul in a state of absolute unconscious rest.

Our author spent the latter part of his life in England. Hobbes had a great respect for him, and when he lived in Westminster, would often visit him. In their conversations they carried on their debates with such eagerness as seldom to depart in cool blood; for "they would wrangle, squabble, and scold," says Anthony Wood, "about philosophical matters, like young sophisters," though they were both of them eighty years of age. In consequence of Hobbes's not being able to endure contradiction, those scholars who were sometimes present at these wrangling disputes, held that the laurel was carried away by White.

Mr. White's book "*De medio Animarum Statu*," was censured by the House of Commons. In the Journal of that House is the following resolution:

Anno 1666.

"*Die Mercurii 17^o Octobris 18^o Car. II.*

"*Ordered*, That the Committee to which the Bill against Atheism and profaneness is committed, be impowered to receive information touching such books as tend to Atheism, Blasphemy, and profaneness, or against the essence and attributes of God, and in particular the book published in the name of one White, and the book of Mr. Hobbes called the *Leviathan*, and to report their opinions to the House."

As to call in question the natural immortality of the human soul was understood to imply atheism, White's treatise had certainly a tendency to weaken the arguments for that immortality, by weakening the common proofs of the soul's consciousness in a future state; but there was

nothing else in his work which could justly be construed as being of an atheistical nature. It does not appear that the bill against atheism and profaneness ever passed, or that the Commons proceeded farther in their censures of White and Hobbes. White was also obnoxious to the politicians of the time on another account. "To understand this," says archdeacon Blackburne, "it will be necessary to observe, that White was a disciple of sir Kenelm Digby, not only in philosophy, but also in politics. The knight has been accused, and upon very authentic evidence, of intriguing with Cromwell, to the prejudice of the exiled Stuarts. Whether White was in the depth of the secret or not, it is probable that he knew something of the transaction, and that Digby might set him to work with his pen, in favour of Cromwell's government. Be this as it might, White wrote a book, about that time, intituled, "The Grounds of Obedience and Government;" wherein he held, 'That the people, by the evil management, or insufficiency of their governor, are remitted to the force of nature to provide for themselves, and not bound by any promise made to their governor; that the magistrate, by his mis-carriages, abdicateth himself from being a magistrate, proveth a brigand or robber, instead of a defender; that if he be innocent, and wrongfully deposed, and totally dispossessed, it were better for the common good to stay as they are, than to venture the restoring him, because of the public hazard.'

Mr. White died at his lodging in Drury-lane, on the 6th of July 1676, aged 94 years; and, on the ninth day of the same month, was buried in the church of St. Martin's-in-the-fields. "By his death," says Wood, "the Roman Catholics lost an eminent ornament from among them; and it hath been a question among some of them, whether ever any secular priest of England went beyond him in philosophical matters.

The names by which Mr. White was occasionally distinguished, besides that of Thomas Anglus, were Candidus, Albius, Bianchi, Richworth, and Blackloe. Descartes generally called him Mr. Vitus.

Dodd has given a catalogue of forty-eight publications by White, and endeavours to vindicate his character with considerable impartiality. He says, White was "a kind of enterprizer in the search of truth, and sometimes waded too deep; which, with the attempt of distinguishing between

the schoolmen's superstructures, and strict fundamentals, laid him open to be censured by those that were less inquisitive. It must be owned he sometimes lost himself, by treading in unbeaten paths, and adhered too stiffly to dangerous singularities. This created him adversaries from all quarters. Besides Protestants, who engaged with him upon several controversial matters, he had several quarrels, both with the clergy and religious of his own communion, who attacked his works with great fury. His book of the "Middle State of Souls" gave great scandal, (though I find mention made of it by the learned Mabillon, as a master-piece in its kind). This performance was so represented by his adversaries, as if it rendered prayers for the dead *an insignificant service*: and the representation was so prejudicial to many of the clergy, that they were neglected in the usual distributions bestowed for the benefit of the faithful deceased. Another work, which drew a persecution upon him, was entitled, "Institutiones Sacræ," &c. from whence the university of Douay drew twenty-two propositions, and condemned them, under respective censures, Nov. 3, 1660, chiefly at the instigations of Dr. George Leyburn, president of the English college, and John Warner, professor of divinity in the same house. He was again censured for his political scheme, exhibited in his book styled "Obedience and Government;" wherein he is said to assert an universal passive obedience to any species of government which has obtained an establishment; and, as his adversaries insinuated, was designed to flatter Cromwell in his usurpation, and incline him to favour the Catholics, upon the hopes of their being influenced by such principles. These, and several other writings, having given great offence, and the see of Rome being made acquainted with their pernicious tendency (especially when he had attacked the pope's personal infallibility), they were laid before the inquisition, and censured by a decree of that court, May 14, 1655, and Sept. 7, 1657. Mean time, a body of clergymen, educated in the English college at Douay, signed a public disclaim of his principles. Mr. White had several things to allege against these proceedings. It appeared to him, that neither the court of inquisition, nor any other inferior court, though assembled by his holiness's orders, were invested with sufficient power to issue out decrees that were binding over the universal church: he exposed,

at the same time, the methods and ignorance of the cardinals and divines who were sometimes employed in censoring books; and hinted, how unlikely it was that his holiness either would or could delegate his power to such kind of inferior courts. As to his brethren who had disclaimed his doctrine, he takes notice that they were persons entirely under Dr. Leyburn's direction, who was his grand adversary, and was continually labouring to discredit his writings. Afterwards, when prejudices were removed, and passion had sufficiently vented itself on both sides, they both came to temper; and Mr. White submitted himself and his writings to the catholic church, and, namely, to the see of Rome. Yet, notwithstanding this submission, a great many, who had conceived almost an irreconcilable idea both of his person and writings, could scarce endure to hear him named. They represented him to be as *obstinate as Luther*; who, at first, humbled himself to the pope, only to gain time to spread his *pestiferous* opinions: they would have it, that his design was, visibly, to establish a new heresy. Nay, they pryed into his morals and conduct in private life; miscarriages, in that way, being commonly the forerunners of heresy. But those that were not hurried away with passion and prejudice judged more favourably of him. They owned his rashness, and that he had propagated several singularities, that had given scandal, were erroneous, and carried on with too much violence and disrespect to superior powers: yet that all this was done without any intention of breaking out of the pale of the church, or opposing the supremacy of the see of Rome. Some, who have calmly reflected upon these matters, have been pleased to observe the *wise conduct* of the see of Rome upon the occasion, which was far different from that of Mr. White's adversaries; who, transported with zeal for religion, and, it is to be feared, sometimes with less commendable views, made every thing appear with a formidable aspect: whereas the see of Rome, governed by *milder counsels*, proceeded with their *usual caution*, and only barely censured some of his works, wherein Mr. White had the fate of a great many other pious and learned authors, when they happened to advance propositions any way prejudicial to religion. Whatsoever opinion the see of Rome might have of Mr. White's case, they judged it a piece of wisdom to let it die gradually. They were well assured, that though he had wit and learning sufficient to

have raised a great disturbance in the church, yet he wanted interest to make any considerable party; and they had the charity to think he wanted a will. It is true, several eminent clergymen, who had been his scholars, and were great admirers of his virtue and learning, were unwilling to have his character sacrificed, and his merits lie under oppression, by unreasonable oppositions; and therefore they supported him in some particular controversies he had with doctor Leyburn and others: which was misrepresented by some, as a combination in favour of the noveties he was charged with in point of doctrine. But, adds Dodd, time and recollection have placed things in a true light.”¹

WHITE. See WHYTE.

WHITEFIELD (GEORGE), founder of the Calvinistic methodists, was born at Gloucester, where his father kept the Bell inn, Dec. 16, 1714. He was the youngest of a family of six sons and a daughter; and his father dying when he was only about two years old, the care of his education devolved on his mother, who brought him up with great tenderness. Being placed at school, he made considerable progress in classical learning; and his eloquence began to appear when he was about fourteen or fifteen, in the speeches which he delivered at the annual school visitations. During this period, he resided with his mother; and as her circumstances were not so easy as before, he sometimes assisted her in the business of the inn. By some means, however, he was encouraged to go to Oxford at the age of eighteen, where he entered of Pembroke college. He had not been here long, before he became acquainted with the Wesleys, and joined the society they had formed, which procured them the name of Methodists. Like them, Whitefield, who had been of a serious turn in his early days, began now to live by rule, and to improve every moment of his time. He received the communion every Sunday, visited the sick and the prisoners in jail, and read to the poor; and he shared in the obloquy which this conduct brought upon his brethren.

In the mean time, he became a prey to melancholy, which was augmented, if not occasioned, by excessive bodily austerities; and at last, in consequence of reading

¹ Biog. Brit. second edit. in art. Digby.—Gen. Dict. art. Anglus.—Dodd's Ch. Hist.

some mystic writers, he was led to imagine, that the best method he could take was, to shut himself up in his study, till he had perfectly mortified his own will, and was enabled to do good, without any mixture of corrupt motives. From this, however, he was recovered, returned to society, and we may suppose was not neglectful of his studies; for when only twenty-one years of age he was sent for by Dr. Benson, bishop of Gloucester, who told him that though he had purposed to ordain none under twenty-three, yet he should reckon it his duty to ordain him whenever he applied. He was accordingly admitted to deacon's orders at Gloucester June 20, 1736, and the Sunday following preached his first sermon in the church of St. Mary de Crypt. Curiosity brought a vast auditory to hear their young townsman. Some idea of the sermon may be learned from what he says himself of it in one of his letters. "Some few mocked, but most, for the present, seemed struck; and I have since learned, that a complaint had been made to the bishop, that I drove fifteen mad the first sermon. The worthy prelate, as I am informed, wished that the madness might not be forgotten before next Sunday."

The week following he returned to Oxford, and took his bachelor's degree in arts, soon after which he was invited to London to officiate at the chapel of the Tower. He preached also at various other places, and while here letters came from the Wesleys at Georgia, which made him desirous to join them, but he was not yet quite clear as to this being his duty. He afterwards supplied a curacy at Dummer, in Hampshire, and being at length convinced that it was his duty to go to Georgia, he went in Jan. 1737 to take leave of his friends in Gloucester, and then set out for London. General Oglethorpe detaining him here for some months, he preached in various churches, and appears at this time to have attained as great popularity as at any subsequent period of his life, and he met also with part of the same opposition which he had afterwards to encounter.

On the last day of December he set sail, and arrived at the parsonage-house at Savannah May 7, 1738, where he remained until August. In our article of Wesley we noticed how very unsuccessful he had been in this employment from a variety of causes, but principally of a personal nature. Whitefield met with a very different reception, and appears to have deserved it. When he began to

look about him, he found every thing bore the aspect of an infant colony, and was likely to continue so, from the very nature of its constitution. "The people," he says, "were denied the use both of rum and slaves. The lands were allotted them, according to a particular plan, whether good or bad; and the female heirs prohibited from inheriting. So that, in reality, to place people there, on such a footing, was little better than to tie their legs and bid them walk," &c. As some melioration of their condition, he projected an Orphan-house, for which he determined to raise contributions in England, and accordingly embarked in September, and after a boisterous passage, landed at Limerick in Ireland. There he was received kindly by bishop Burscough, who engaged him to preach in the cathedral; and at Dublin, where he also preached, he was courteously received by Dr. Delany, bishop Rundle, and archbishop Bolton. In the beginning of December he arrived at London, where the trustees of the colony of Georgia expressed their satisfaction at the accounts sent to them of his conduct, and presented him to the living of Savannah (though he insisted upon having no salary), and granted him five hundred acres of land for his intended Orphan-house, to collect money for which, together with taking priest's orders, were the chief motives of his returning to England so soon.

In the beginning of January 1739 he was ordained priest at Christ-church, Oxford, by bishop Benson, and on the following Sunday resumed his preaching in London; and now the vast crowds which attended, first suggested to him the thought of preaching in the open air. When he mentioned this to some of his friends, they judged it was mere madness, nor did he begin the practice until he went to Bristol in February, and finding the churches denied to him, he preached on a hill at Kingswood to the colliers, and after he had repeated this three or four times, his congregation is said to have amounted to near twenty thousand. That any human voice could be heard by such a number is grossly improbable, but that in time he was enabled to civilize the greater part of these poor colliers has never been denied. "The first discovery," he tells us, "of their being affected, was to see the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal-pits." After this he preached often in the open air in the vicinity of London, particularly

in Moorfields and on Kennington common, and made excursions into various parts of the country, where he received contributions for his Orphan-house in Georgia. In August he embarked again for America, and landed in Pennsylvania in October. Afterwards he went through that province, the Jerseys, New York, and back again to Maryland, Virginia, North and South Carolina, preaching every where to immense congregations, and in the beginning of Jan. 1740 arrived at Savannah, where he founded, and in a great measure established, his Orphan-house, by the name of Bethesda. He then took another extensive tour through America, and returned to England in March 1741.

On his arrival he found it necessary to separate from Wesley, whose Arminian sentiments he disapproved of; and he now, with the help of some colleagues, began to form distinct societies of persons who held Calvinistic sentiments. This produced in a short time a new house at Kingswood, and the two Tabernacles in Moorfields and Tottenham-court-road, which were supplied by himself and certain lay preachers. He visited also many parts of England, where similar societies were established, and went to Scotland, where he preached in all the principal towns. In Scotland he was more generally welcomed than any where else, the doctrines he preached according with those of that church, but some refused communion with him, as being a clergyman of the church of England, and of course a friend to prelacy, which in Scotland is abjured. Such was his encouragement, however, upon the whole, that he was induced to repeat his visit in 1742. From this time to August 1744 he remained in England, preaching from place to place, and always with astonishing effect on the minds of his hearers. In August 1744 he embarked again for America, whence he returned in July 1748.

Soon after his return he had become acquainted with Lady Huntingdon, who hearing of his arrival invited him to her house at Chelsea. He went, and having preached twice, the countess wrote to him that several of the nobility desired to hear him. In a few days the celebrated earl of Chesterfield, and others of the same rank, attended, and having heard him once, desired they might hear him again. "I therefore preached again," says he, "in the evening, and went home, never more surprised at any incident in my life. All behaved quite well, and were in some degree

affected. The earl of Chesterfield thanked me, and said, 'Sir, I will not tell you what I shall tell others, how I approve of you,' or words to this purpose. At last lord Bolingbroke came to hear, sat like an archbishop, and was pleased to say, 'I had done great justice to the Divine Attributes in my discourse.' Those who know the characters of Bolingbroke and Chesterfield will probably think less of these compliments than Mr. Whitefield appears to have done.

It would extend this article beyond all reasonable bounds were we to follow Mr. Whitefield's biographer throughout the whole of his peregrinations in England, Scotland, Ireland, and America. His last great movement was his seventh voyage to Georgia, where he exhausted his strength in his painful labours, and died, of a fit of the *asthma*, at Newbury Port, in New England, Sept. 30, 1770, in the fifty-sixth year of his age.

His biographer informs us, that his person was graceful and well-proportioned; his stature above the middle size. Excepting a squint with one eye, his features were good and regular. His countenance was manly, and his voice was exceeding strong; yet both were softened with an uncommon degree of sweetness. His deportment was easy, without any formality, and his manner polite, and rather engaging. That he possessed a high degree of eloquence, cannot well be doubted, but he had no affectation, and seemed quite unconscious of the talents he possessed. At first he was more attentive to the apparent than the real effects of his eloquence, but as he grew older distrusted those sudden conversions of which he was perpetually told.

Although we have called Whitefield the founder of the Calvinistic methodists, it would perhaps be more proper to say that he was the reviver of Calvinism in these kingdoms. He left indeed a few places of worship, yet in most instances, he was satisfied with impressing upon the multitudes who flocked to hear him, the importance of their salvation, and leaving them to the constant care of their regular clergymen, or dissenting ministers with whom he maintained communion. But to those distinct congregations which he had raised, have been added, what is called lady Huntingdon's connection; and since his death the successors at his chapels have laboured diligently to extend their pale, and have formed what is called the union of the Calvinist methodists, which may be considered as

having amalgamated the different parties into one body. It has been remarked by a late writer, as a striking difference between Wesley and Whitefield, that "while Wesley was drilling his followers into a regular system, with all the policy of the catholic fathers of Paraguay, and thus raising a well-disciplined army, which moved obsequious to his commanding voice; his less politic brother neglected to provide for the perpetuity of his name, and with generous indifference to self, raised only a popular standard, around which detached parties of flying troops voluntarily ranged themselves." Whitefield's Works, practical and controversial, were published in 6 vols. 8vo. ¹

WHITEHEAD (DAVID), an eminent divine of the sixteenth century, was of the family of Whiteheads of Tuderley in Hampshire, and was educated at Oxford, but whether at All Souls or Brasenose colleges, Wood has not determined. He was chaplain to queen Anne Boleyn. Wood says, he was "a great light of learning, and a most heavenly professor of divinity." Archbishop Cranmer says that "he was endowed with good knowledge, special honesty, fervent zeal, and politic wisdom," for which, in 1552, he nominated him as the fittest person for the archbishopric of Armagh. This nomination, however, did not succeed. In the beginning of the tyrannic reign of queen Mary, he retired, with many of his countrymen, to Francfort, where he was chosen pastor to the English congregation of exiles, and when differences arose respecting church discipline, endeavoured to compose them by the moderation of his opinions. On the accession of queen Elizabeth, he returned to England, and was one of the committee appointed to review king Edward's liturgy; and in 1559 was also appointed one of the public disputants against the popish bishops. In this he appeared to so much advantage, that the queen is said to have offered him the archbishopric of Canterbury, but this he declined, as well as the mastership of the Savoy, excusing himself to the queen by saying that he could live plentifully by the preaching of the gospel without any preferment. He was accordingly a frequent preacher, and in various places where preaching was most wanted. He remained a single man, which much pleased the queen, who had a great antipathy against the married clergy. Lord Bacon informs us that when Whitehead was

¹ Life by Gillies.

one day at court, the queen said, "I like thee better, Whitehead, because thou livest unmarried." "In troth, madam," he replied, "I like you the worse for the same cause." Maddox, in his examination of Neal's History of the Puritans, thinks that "Whitehead ought to be added to the number of those eminent pious men, who approved of the constitution, and died members of the church of England;" but it appears from Strype's life of Grindal, that he was deprived in 1564 for objecting to the habits; how long he remained under censure we are not told. He died in 1571, but where buried, Wood was not able to discover. The only works attributed to his pen are, "Lectures and Homilies on St. Paul's Epistles;" and in a "Brief Discourse of the Troubles begun at Francfort," 1575, 4to, are several of his discourses, and answers to the objections of Dr. Horne concerning matters of discipline and worship. In Parkhurst's "Epigram. Juvenil." are some addressed to Whitehead; and from the same authority we learn that he had been preceptor to Charles Brandon, duke of Suffolk.¹

WHITEHEAD (GEORGE), an eminent person among the Quakers, was born at Sunbigg in the parish of Orton, Westmoreland, about 1636, and received his education at the free school of Blencoe in Cumberland. After leaving school he was for a time engaged in the instruction of youth, but before he had attained the age of eighteen, the journal of his life exhibits him travelling in different parts of England, propagating with zeal, as well as success, the principles of the Quakers, then recently become known as a distinct religious denomination. Of the Quakers and their tenets, he had obtained some information a considerable time before an opportunity occurred for his being at any of their meetings. At the first which he attended, it happened that there was a young person present, who feeling deep distress of mind, went out of the meeting, and seated on the ground, unaware or regardless of being observed, cried out—"Lord, make me clean; O Lord, make me clean!" an ejaculation which, he says, affected him more than any preaching he had ever heard. Continuing to attend the meetings of the Quakers, he became united with them in profession, and, as has been men-

¹ Ath. Ox. vol. I. new edit.—Fuller's Worthies.—Churton's Life of Nowell.—Strype's Cranmer, p. 269, 274.—Brook's Lives of the Puritans.

tioned, a promulgator of their doctrine. His first journey was southward, and his first imprisonment, for to one in this character imprisonment may be mentioned as then almost an event in course, was in the city of Norwich. Another imprisonment of fourteen or fifteen months followed not long after at Edmondshury, attended with circumstances of much hardship. From this he was released by virtue of an order from the Protector; but was soon again apprehended while preaching at Nayland in Suffolk, and by two justices sentenced to be whipped, under pretence of his being a vagabond; which was executed with severity, but neither the pain nor the ignominy of the punishment damped the fervency of the sufferer; and as persecution commonly defeats its own object, so in this case the report of the treatment he had met with spreading in the country, the resort to hear his preaching was increased.

In the course of his travels he was frequently engaged in disputes with opponents who seem to have anticipated an easy triumph by their expertness in the forms of scholastic logic. Although uneducated in this art of logomachy, an art which has long since so deservedly sunk into disesteem, he soon became ready in detecting the fallacies of his antagonists; all of which indeed did not require equal penetration; for instance, in a public dispute at Cambridge he was attacked by a man of erudition with this syllogism: "He that refuses to take the oath of abjuration is a Papist; but you (the Quakers) refuse to take the oath of abjuration; *ergo*, you are Papists!"

In fact the Acts in force against the Roman Catholics were not unfrequently the means of suffering to the Quakers. But soon after the restoration of Charles II. the latter were made the express objects of a law, the precursor of others of the same tendency, and imposing penalties that extended to banishment. In the progress of the bill through the House of Commons, Whitehead with three others was admitted to the bar of the house to be heard in defence of their society; but they pleaded in vain. The bill passed into a law; and two of the four who had thus advocated the cause soon died in a crowded and unhealthy prison, to which they had been dragged from their meetings. Whitehead was also imprisoned with them, but escaped the destructive effects of confinement.

In 1672, when the king had issued his declaration for

suspending the penal laws against nonconformists, a very acceptable service was rendered by Whitehead to the society of which he was a member, by obtaining an order under the great seal for the discharge from prison of about four hundred of their persuasion, many of whom had been for years in a state of close and rigorous restraint. Some other dissenters also partook of the benefit of his exertions, which he records with satisfaction.

On several other occasions he was concerned in applications on behalf of the Quakers to Charles II. and to his successor. After the happy event of the revolution he was eminently assisting to his friends at the time when the Toleration bill was before parliament; and afterwards bore a very considerable part in making those representations which led to the legal allowance of an affirmation instead of an oath, and to other relief. When the bill which has just been adverted to was pending in the House of Commons, a declaration of faith was proposed to be introduced, which to the Quakers, who seem to have been particularly aimed at by it, would not have been perfectly free from objection. In lieu of the declaration so proposed, Whitehead and those who acted with him on behalf of the society, on this important occasion procured another to be substituted, which (thus he expresses himself) "we proposed and humbly offered as our own real belief of the Deity of the Father, Son, and Holy Ghost, viz. 'I profess faith in God the Father, and in Jesus Christ, his eternal Son, the true God, and in the Holy Spirit, one God blessed for ever; and do acknowledge the Holy Scriptures of the Old and New Testament to be given by Divine Inspiration.' "

Respected and esteemed by his brethren, whom he continued to edify by his ministry and by his example, Whitehead lived to a very advanced age, and appears to have retained his mental faculties to the last. For some weeks, and some weeks only, before his decease, he was prevented from attending meetings for public worship by infirmities which he bore with Christian patience and resignation, waiting for his dissolution, and signifying that the sting of death was taken away. He died in March 1722-3, aged about eighty-six.

• He was twice married, but appears to have left no issue. During the latter and considerably the greater part of his life he resided in or near the metropolis. Besides various publications, chiefly controversial, he left behind him some

memoirs of his life, which were printed in 1725, in one volume 8vo.¹

WHITEHEAD (JOHN), a physician, and preacher among the Methodists in the connexion of Wesley, whose life he wrote, was born of honest industrious parents in the country. At an early age he exhibited proofs of genius; and, before twenty, was a proficient in the Latin and Greek languages. Early in life he was connected with the Messrs. Wesley, and preached at Bristol. He left them, however, and set up as a linen-draper in that city, but failed in business; after which he became a Quaker, and a speaker in the congregations of that respectable body, who, by their beneficent friendship, set him up in a large boarding-school at Wandsworth, where many of their children were educated. Mr. Barclay, wishing his son to travel, proposed Dr. Whitehead to be his companion, paid all his expences, and settled on him 100*l* a year. They went to Leyden, and his thirst for knowledge induced him to attend the anatomical, philosophical, and medical lectureship; and, about 1790, he had arrived at such a pitch of knowledge that his correspondence with Dr. Lettsom determined the latter to bring him forward; so that, even while at Leyden (Dr. Kooystra, physician of the London Dispensary in Primrose-street, dying) the Doctor introduced him to that most excellent charity. After he had been in London two years, the Friends endeavoured to bring him into the London Hospital, Mile-end, which was only lost by one vote, occasioned by giving a draft on a banker for payment the next day instead of the present at the time of the election. In about three years the Doctor left the Quakers, and united himself again to the Wesleys; and Mr. Wesley said to Mr. Ranken, "Do what you can to unite Dr. Whitehead with us again." He succeeded; and Dr. W. preached very often, and was highly esteemed both as a physician and preacher; so much so, that he attended Mr. Wesley in his last illness, and preached his funeral sermon. He afterwards published "The Life of the Rev. John Wesley, M. A. some time fellow of Lincoln college, Oxford, collected from his private Papers and printed Works, and written at the request of his Executors." Of this work, which professedly forms "a History of Methodism," the first volume appeared in 1793, the second in 1796. This valuable and candid work

¹ Memoirs as above, abridged and communicated by a correspondent.

occasioned a rupture between Dr. Coke and his associates, who were styled "The Conference," and Dr. Whitehead; as they intended themselves to publish a Life; and the publication caused much party-dispute among the Wesleys, so as to exclude the Doctor from preaching; but a reconciliation took place, and he was again admitted to the pulpit. He died March 7, 1804.¹

WHITEHEAD (PAUL), an English poet and satirist, the youngest son of Edmund Whitehead, a taylor, was born at his father's house, in Castle-yard, Holborn, Feb. 6, 1709-10, St. Paul's day, O. S. to which circumstance he is said to owe his name. As he was intended for trade, he received no other education than what a school at Hitchin, in Hertfordshire, afforded; and, at the usual age, was placed as an apprentice to a mercer or woollen-draper in London. Here he had for his associate the late Mr. Lowth, of Paternoster-row, long the intimate friend, and afterwards the executor, of the celebrated tragedian, James Quin. Whitehead and Lowth were both of a lively disposition, and fond of amusement: Lowth had attached himself to the theatre, and by his means Whitehead became acquainted with some of the theatrical personages of that day; and among others, with Fleetwood, the manager. Lowth, however, continued in business, while Whitehead was encouraged to enter himself of the Temple, and study the law.

Fleetwood was always in distress, and always contriving new modes of relief: Whitehead was pliable, good-natured, and friendly; and being applied to by the artful manager, to enter into a joint security for the payment of three thousand pounds, which he was told would not affect him, as another name, besides Fleetwood's, was wanted merely as a matter of form, readily fell into the snare. It is perhaps wonderful that Whitehead, who knew something of business, and something of law, should have been deceived by a pretence so flimsy: but, on the other hand, it is not improbable that Fleetwood, who had the baseness to lie, had also the cunning to enjoin secrecy; and Whitehead might be flattered, by being thus admitted into his confidence. The consequence, however, was, that Fleetwood was unable to pay; and Whitehead, considering himself as entrapped into a promise, did not look upon it as

¹ Gent. Mag.

binding in honour, and therefore submitted to a long confinement in the Fleet Prison. If this transaction happened, as one of his biographers informs us, about the year 1742, Whitehead was not unable to have satisfied Fleetwood's creditors. He had, in the year 1735, married Anna Dyer, the only daughter of Sir Swinnerton Dyer, bart. of Spains Hall, Essex, with whom he received the sum of ten thousand pounds. By what means he was released at last, without payment, we are not told.

Long before this period*, Whitehead, who from his infancy had discovered a turn for poetry, and had, when at school, corresponded in rhyme with his father, distinguished himself both as a poet and a politician. In the latter character, he appears to have united the principles of Jacobitism and republicanism in no very consistent proportions. As a Jacobite, he took every opportunity of venting his spleen against the reigning family; and, as a republican, he was no less outrageous in his ravings about liberty; which, in his dictionary, meant an utter abhorrence of kings, courts, and ministers. His first production of this kind was the "State Dunces," in 1733, inscribed to Mr. Pope, and written with a close imitation of that poet's satires. The keenness of his abuse, and harmony of his verse, and, above all, the personalities which he dealt about him with a most liberal hand, conferred popularity on this poem, and procured him the character of an enemy who was to be dreaded, and a friend who ought to be secured. He was accordingly favoured by the party then in opposition to sir Robert Walpole; and, at no great distance of time, became patronized by Bubb Dodington, and the other adherents of the Prince of Wales's court. The "State Dunces" was answered, in a few days, by "A Friendly Epistle" to its author, in verse not much inferior. Whitehead sold his poem to Dodsley for ten guineas; a circumstance which Dr. Johnson, who thought meanly of our poet, recollected afterwards, when Dodsley offered to purchase his "London," and conditioned for the same sum.

* "The first whimsical circumstance, which drew the eyes of the world upon him, was his introduction of the mock procession of masonry, in which Mr. Squire Carey gave him much assistance: and so powerful was the laugh and satire against that secret society, that the anniversary parade was

laid aside from that period." Captain Thompson's *Life of Whitehead*, p. vii. But Whitehead was long known to the world before this mock procession, which did not take place till the year 1744. Squire Carey was a surgeon in Pall-mall, and an associate of Ralph, and other humorists of the day."

"I might, perhaps, have accepted of less, but that Paul Whitehead had a little before got ten guineas for a poem, and I would not take less than Paul Whitehead."

In 1739, Whitehead published his more celebrated poem, entitled "Manners;" a satire not only upon the administration, but upon all the venerable forms of the constitution, under the assumption of a universal depravity of manners. Pope had at this time taken liberties which, in the opinion of some politicians, ought to be repressed. In his second dialogue of "Seventeen Hundred and Thirty-eight," he gave offence to one of the Foxes, among others; which Fox, in a reply to Lyttelton, took an opportunity of repaying, by reproaching him with the friendship of a lampooner, who scattered his ink without fear or decency, and against whom he hoped the resentment of the legislature would quickly be discharged. Pope, however, was formidable, and had many powerful friends. With all his prejudices, he was the first poet of the age, and an honour to his country. But Paul Whitehead was less entitled to respect: he was formidable rather by his calumny than his talents, and might be prosecuted with effect.

Accordingly, in the House of Peers, lord Delawar, after expatiating on the gross falsehoods and injurious imputations contained in a poem against many noblemen and prelates of high character, moved that the author and publisher should attend at the bar of the house. On the day appointed, Dodsley appeared as the publisher, Whitehead having absconded. Dodsley pleaded that he did not look into the contents of the poem, "but that imagining there might be something in it, as he saw it was a satire by its title-page, that might be laid hold of in law, he insisted that the author should affix his name to it, and that then he printed it." In consequence of this confession he was taken into the custody of the usher of the black rod, but released after a short confinement and payment of the usual fees. In order to procure this lenity, Dodsley drew up a petition to the House, which the earl of Essex, one of the noble personages libelled in the poem, had the generosity to present. Victor, in one of his letters, informs us that he had the boldness to suggest this measure to the earl.

No farther steps were taken against the author of "Manners;" the whole process, indeed, was supposed to be intended rather to intimidate Pope than to punish Whitehead; and it answered that purpose: Pope became cautious,

“willing to wound, and yet afraid to strike,” and Whitehead for some years remained quiet. The noise, however, which this prosecution occasioned, and its failure as to the main object, induced Whitehead’s enemies to try whether he might not be assailed in another way, and rendered the subject of odium, if not of punishment. In this pursuit the authors of some of the ministerial journals published a letter from a Cambridge student who had been expelled for atheism, in which it was intimated that Whitehead belonged to a club of young men who assembled to encourage one another in shaking off what they termed the prejudices of education. But Whitehead did not suffer this to disturb the retirement so necessary in his present circumstances, and as the accusation had no connection with his politics or his poetry, he was content to sacrifice his character with respect to religion, which he did not value, in support of the cause he had espoused. That he was an infidel seems generally acknowledged by all his biographers; and when he joined the club at Mednam Abbey, it must be confessed that his practices did not disgrace his profession.

In 1744 he published “*The Gymnasiad*,” a just satire on the savage amusements of the boxers, which were then more publicly, if not more generally encouraged, than in our own days. Broughton, who died within these few years at Lambeth, was at that time the invincible champion, and Whitehead accordingly dedicated the poem to him in a strain of easy humour. Soon after, he published “*Honour **,” another satire at the expence of the leading men in power, whom he calumniates with all that relentless and undistinguishing bitterness in which Churchill afterwards excelled. We next find him an active partizan in the contested election for Westminster between lord Trentham and sir George Vandeput, in 1749. He not only canvassed

* “I must tell you that the celebrated Mr. Paul Whitehead has been at Deal, with a family where I often visit; and it was my fate to be once in his company, much against my will; for having naturally as strong an antipathy to a wit, as some people have to a cat, I at first fairly run away to avoid it. However, at last I was dragged in, and condemned by my perverse fortune to hear part of a *satyre* just ready for the press. Considered as poetry and wit, it had some extremely fine strokes; but the vile prac-

tice of exalting some characters, and abusing others, without any colour of truth or justice, has something so shocking in it, that the finest genius in the world cannot, I think, take from the horror of; and I had much ado to sit with any kind of patience to hear it out. Surely there is nothing more provoking than to see fine talents so wretchedly misapplied.”—Part of a letter from Mrs. Carter (in her *Memoirs* lately published by the Rev. M. Pennington) and dated April 1745.

for sir George (for whom also his patron Dodington voted) but wrote the greater part of his advertisements, handbills, and paragraphs. He wrote also the "Case of the hon. Alexander Murray," who was sent to Newgate for heading a riot on that occasion.

In 1755 he published "An Epistle to Dr. Thomson." This physician was one of the persons who shared in the convivial hours of Mr. Dodington, afterwards lord Melcombe, although it is not easy to discover what use he could make of a physician out of practice, a man of most slovenly habits, and who had neither taste nor talents. It was at his lordship's house where Whitehead became acquainted with this man, and looked up to him as an oracle both in politics and physic; and here too he associated very cordially with Ralph, whom he had abused with so much contempt in the "State Dunces." From his Diary lately published, and from some of his unpublished letters in our possession, it appears that Dodington had no great respect for Thomson, and merely used him, Whitehead, Ralph, and others, as convenient tools in his various political intrigues. Whitehead's epistle is an extravagant encomium on Thomson, of whose medical talents he could be no judge, and which, if his "Treatise on the Small-pox" be a specimen, were likely to be more formidable to his patients than to his brethren.

Except a small pamphlet on the disputes, in 1768, between the four managers of Covent-garden theatre, the "Epistle to Dr. Thomson" was the last of our author's detached publications. The lesser pieces to be found in his works, were occasional trifles written for the theatres or public gardens. He was now in easy, if not affluent circumstances. By the interest of lord Le Despenser, he got the place of deputy-treasurer of the chamber, worth 800*l.* and held it to his death. On this acquisition, he purchased a cottage on Twickenham common, and from a design of his friend Isaac Ware, the architect, at a small expence improved it into an elegant villa. Here, according to sir John Hawkins, he was visited by very few of the inhabitants of that classical spot, but his house was open to all his London acquaintance; Hogarth, Lambert, and Hayman, painters; Isaac Ware, Beard, and Havard, &c. In such company principally, he passed the remainder of his days, suffering the memory of his poetry and politics to decay gradually. His death happened at his lodgings in

Henrietta-street, Covent-garden, Dec. 30, 1774. For some time previous to this event he lingered under a severe illness, during which he employed himself in burning all his manuscripts. Among these were the originals of many occasional pieces of poetry, written for the amusement of his friends, some of which had probably been published without his name, and cannot now be distinguished. His Works were published in an elegant quarto volume (in 1777) by Capt. Edward Thompson, who prefixed memoirs of his life, in which however there is very little that had not been published in the Annual Register of 1775. The character Thompson gives of him is an overstrained panegyric, inconsistent in itself, and more so when compared with some facts which he had not the sense to conceal, nor the virtue to censure.

Whitehead's character has never been in much esteem, yet it was not uniformly bad. Those who adopt a severe sentence passed by Churchill, in these lines,

"May I (can worse disgrace on manhood fall!)
Be born a WHITEHEAD and baptised a Paul." *

will want nothing else to excite abhorrence; but Churchill has taken too many liberties with truth to be believed without corroborating evidence. Besides, we are to consider what part of Whitehead's conduct excited this indignation. Paul's great and unpardonable crime, in Churchill's eyes, was his accepting a place under government, and laying aside a pen, which, in conjunction with Churchill's, might have created wonders in the political world. Churchill could not dislike him because he was an infidel and a man of pleasure. In point of morals, there was surely not much difference in the misfortune of being born a Whitehead or a Churchill.

How very erroneous Whitehead's life had been, is too evident from his having shared in those scenes of blasphemy and debauchery which were performed at Medmenham, or Mednam Abbey, a house on the banks of the Thames, near Marlow in Buckinghamshire. His noble patron (then sir Francis Dashwood), sir Thomas Stapleton, John Wilkes,

* Capt. Thompson, whose notions of right and wrong are more confused than those of any man who ever pretended to delineate a character, says that in these lines Churchill meant "to be neither illiberal nor ill-natured."

"One would conclude, that he had a very particular enmity to P. Whitehead. but, to do him justice, he had enmity to no man: very few breasts ever possessed more philanthropy, charity and honour!"

Whitehead, and others, combined at this place in a scheme of impious and sensual indulgence, unparalleled in the annals of infamy; and perhaps there cannot be a more striking proof of want of shame, as well as of virtue, than the circumstance which occasioned the discovery of this refined brothel †. Wilkes was the first person to disclose the shocking secret, and that merely out of a pique against one of the members who had promoted the prosecution against him for writing the "Essay on Woman." In the same note, to one of Churchill's poems, in which he published the transactions of this profligate cabal, he was not ashamed to insert his own name as a partner in the guilt.

That Whitehead repented of the share he took in this club, we are not told. His character suffered, however, in common with that of the other members; and he appears to have been willing to "buy golden opinions of all men" by acts of popularity, and gain some respect from his social, if he could gain none from his personal virtues. Sir John Hawkins represents him, as by nature a friendly and kind-hearted man, well acquainted with vulgar manners and the town, but little skilled in knowledge of the world, and little able to resist the arts of designing men. He had married a woman of a good family and fortune, whom, though homely in her person, and little better than an idiot ‡, he treated not only with humanity, but with tenderness, hiding, as well as he was able, those defects in her understanding, which are oftener the subjects of ridicule than compassion. At Twickenham, adds sir John, he manifested the goodness of his nature in the exercise of kind offices, in healing breaches, and composing differences between his poor neighbours.

But whatever care Whitehead took to retrieve his character, and throw oblivion over the most blameable part of

† After such an account of the indecencies practised at this place, as could become the character only of the shameless narrator, Capt. Thompson sums up the whole in these words, which are an additional specimen of his ability in delineating moral character—"Now all that can be drawn from the publication of these ceremonies, is, that a set of worthy, jolly fellows, happy disciples of Venus and Bacchus, got occasionally together, to celebrate Woman in wine; and to give

more zest to the festive meeting, they plucked every luxurious idea from the ancients, and enriched their own modern pleasures with the addition of classic luxury." It may be necessary to inform the reader, that among their modern pleasures, they assumed the names of the apostles, nothing in whose history was sacred from their impious ribaldry.

‡ His biographer, above mentioned, calls her "a most amiable lady." She died, however, young,

his life, he unintentionally revived the whole by a clause in his will, in which, out of *gratitude*, he bequeathed his HEART to lord Le Despenser, and desired it might be deposited, if his lordship pleased, in some corner of his mausoleum. These terms were accordingly fulfilled, and the valuable relic deposited with the ceremony of a military procession, vocal performers habited, as a choir, in surplices, and every other testimony of veneration. The whole was followed by the performance of an oratorio in West Wycombe church. The following incantation which was sung at the placing of the urn in the mausoleum, may be a sufficient specimen of this solemn mockery :

“ From earth to heaven WHITEHEAD'S soul is fled ;
 Refulgent glories beam around his head !
 His muse, concording with resounding strings,
 Gives angels words to praise the King of Kings.”

His poems were appended to the last edition of Dr. Johnson's collection, yet it may be doubted whether any partiality can assign him a very high rank even among versifiers. He was a professed imitator of Pope, in his satires, and may be entitled to all the praise which successful imitation deserves. His lines are in general harmonious and correct, and sometimes vigorous, but he owed his popularity chiefly to the personal calumnies so liberally thrown out against men of rank, in the defamation of whom a very active and extensive party was strongly interested. Like Churchill's, therefore, his works were forgotten when the contending parties were removed or reconciled. But he had not the energetic and original genius of Churchill, nor can we find many passages in which the spirit of genuine poetry is discoverable. Of his character as a poet, he was himself very careless, considering it perhaps as only the temporary instrument of his advancement to ease and independence. No persuasions could induce him to collect his works, and they would probably never have been collected, had not the frequent mention of his name in conjunction with those of his political patrons, and the active services of his peer, created a something like permanent reputation, and a desire to collect the various documents by which the history of factions may be illustrated.¹

WHITEHEAD (WILLIAM), another English poet, of a more estimable character, was born at Cambridge in the

¹ English Poets, 21 vols. 8vo. 1810.

beginning of 1715. His father was a baker in St. Botolph's parish, and at one time must have been a man of some property or some interest, as he bestowed a liberal education on his eldest son, John, who after entering into the church, held the living of Pershore in the diocese of Worcester. He would probably have been enabled to extend the same care to William, his second son, had he not died when the boy was at school, and left his widow involved in debts contracted by extravagance or folly. A few acres of land, near Grantchester, on which he expended considerable sums of money, without, it would appear, expecting much return, is yet known by the name of *Whitehead's Folly*.

William received the first rudiments of education at some common school at Cambridge, and at the age of fourteen was removed to Winchester, having obtained a nomination into that college by the interest of Mr. Bromley, afterwards lord Montfort. Of his behaviour while at school his biographer, Mr. Mason, received the following account from Dr. Balguy. "He was always of a delicate turn, and though obliged to go to the hills with the other boys, spent his time there in reading either plays or poetry; and was also particularly fond of the *Atalantis*, and all other books of private history or character. He very early exhibited his taste for poetry; for while other boys were contented with shewing up twelve or fourteen lines, he would fill half a sheet, but always with English verse. This Dr. Burton, the master, at first discouraged; but, after some time, he was so much charmed, that he spoke of them with rapture. When he was sixteen he wrote a whole comedy. In the winter of the year 1732, he is said to have acted a female part in the *Andria*, under Dr. Burton's direction. Of this there are some doubts; but it is certain that he acted *Marcia*, in the tragedy of *Cato*, with much applause. In the year 1733, the earl of Peterborough, having Mr. Pope at his house near Southampton, carried him to Winchester to shew him the college, school, &c. The earl gave ten guineas to be disposed of in prizes amongst the boys, and Mr. Pope set them a subject to write upon, viz. *PETERBOROUGH*. Prizes of a guinea each were given to six of the boys, of whom Whitehead was one. The remaining sum was laid out for other boys in subscriptions to *Pine's Horace*, then about to be published. He never excelled in writing epigrams, nor did he make any considerable figure in Latin verse, though he understood

the classics very well, and had a good memory. He was, however, employed to translate into Latin the first epistle of the *Essay on Man*; and the translation is still extant in his own hand. Dobson's success in translating Prior's *Solomon* had put this project into Mr. Pope's head, and he set various persons to work upon it.

"His school friendships were usually contracted either with noblemen, or gentlemen of large fortune, such as lord Drumlanrig, sir Charles Douglas, sir Robert Dundett, Mr. Tryon, and Mr. Mundy of Leicestershire. The choice of those persons was imputed by some of his schoolfellows to vanity, by others to prudence; but might it not be owing to his delicacy, as this would make him easily disgusted with the coarser manners of ordinary boys? He was school-tutor to Mr. Wallop, afterwards lord Lymington, son to the late earl of Portsmouth, and father to the present earl. He enjoyed, for some little time, a lucrative place in the college, that of preceptor of the hall. At the election in September, 1735, he was treated with singular injustice; for, through the force of superior interest, he was placed so low on the roll, that it was scarce possible for him to succeed to New-college. Being now superannuated, he left Winchester of course, deriving no other advantage from the college than a good education: this, however, he had ingenuity enough to acknowledge, with gratitude, in a poem prefixed to the second edition of Dr. Lowth's *Life of William of Wickham*."

In all this there is nothing extraordinary; nor can the partiality of his biographer conceal that, among the early efforts of his muse, there is not one which seems to indicate the future poet, although he is anxious to attribute this to his having followed the example of Pope, rather than of Spenser, Fairfax, and Milton. The "*Vision of Solomon*," however, which he copied from Whitehead's juvenile manuscripts, is entitled to considerable praise. Even when a schoolboy he had attentively studied the various manners of the best authors; and in the course of his poetical life, attained no small felicity in exhibiting specimens of almost every kind of stanza.

Although he lost his father before he had resided at Winchester above two years, yet by his own frugality, and such assistance as his mother, a very amiable, prudent, and exemplary woman, could give him, he was enabled to remain at school until the election for New college, in which

we have seen he was disappointed. Two months after, he returned to Cambridge, where he was indebted to his extraction, *low* as Mr. Mason thinks it, for what laid the foundation of his future success in life. The circumstance of his being the orphan son of a *baker* gave him an unexceptionable claim to one of the scholarships found at Clare-hall by Mr. Thomas Pyke, who had followed that trade in Cambridge. His mother accordingly got him admitted a sizar in this college, under the tuition of Messrs. Curling, Goddard, and Hopkinson, Nov. 26, 1735. After every allowance is made for the superior value of money in his time, it will remain a remarkable proof of his poverty and economy, that this scholarship, which amounted only to four shillings a week, was in his circumstances a desirable object.

He brought some little reputation with him to college, and his poetical attempts when at school, with the notice Mr. Pope had taken of him, would probably secure him from the neglect attached to inferiority of rank. But it is more to his honour that by his amiable manners and intelligent conversation, he recommended himself to the special notice of some very distinguished contemporaries, of Drs. Powell, Balguy, Ogden, Stebbing, and Hurd, who not only admitted him to an occasional intercourse, but to an intimacy and respect which continued through the various scenes of their lives. In such society his morals and industry had every encouragement which the best example could give, and he soon surmounted the prejudices which vulgar minds might have indulged on the recollection of his birth and poverty.

When the marriage of the prince of Wales in 1736, and the birth of his son, the present king. called for the gratulatory praises of the universities, Whitehead wrote some verses on these subjects, which he inserted in the first collection of his poems, published in 1754, but omitted from the second in 1774. They are restored, however, to the late edition of the English Poets, as they have been reprinted in some subsequent collections; nor can there be much danger to the reputation of a poet in telling the world that his earliest efforts were not his best.

The production with which, in Mr. Mason's opinion, he commenced a poet, was his epistle "On the Danger of Writing in Verse." This, we are told, obtained general admiration, and was highly approved by Pope. But that it

is "one of the most happy imitations extant of Pope's preceptive manner," is a praise which seems to come from Mr. Mason's friendship, rather than his judgment. The subject is but slightly touched, and the sentiments are often obscure. The finest passage, and happiest imitation of Pope, is that in which he condemns the licentiousness of certain poets. The tale of "Atys and Adrastus," his next publication, is altogether superior to the former. It is elegant, pathetic, and enriched with some beautiful imagery. "The Epistle of Anne Boleyn to Henry VIII." which followed, will not be thought to rank very high among productions of this kind. "The truth is," says Mr. Mason, "Mr. Pope's *Eloisa to Abelard* is such a *chef d'œuvre*, that nothing of the kind can be relished after it." Our critic has, however, done no credit to Whitehead by this insinuation of rivalry, and yet less to himself by following it with a petulant attack on Dr. Johnson. In his eagerness to injure the reputation of a man so much his superior, and with whom, it is said, he never exchanged an angry word, he would exclude *sympathy* from the charms which attract in the *Eloisa*, and, at the expence of taste and feeling, passes a clumsy sarcasm on papistical machinery.

The "Essay on Ridicule" was published in 1743. It is by far the best of his didactic pieces, and one upon which, his biographer thinks, he bestowed great pains. "His own natural candour led him to admit the use of this excellent (though frequently misdirected) weapon of the mind with more restrictions than, perhaps, any person will submit to, who has the power of employing it successfully." The justice of this observation is proved by almost universal experience. Pope and Swift at this time were striking instances of the abuse of a talent which, moderated by candour, and respect for what ought to be above all ridicule and all levity, might contribute more powerfully to sink vice into contempt than any other means that can be employed.

This poem is not now printed as it came from the pen of the author on its first publication. Some lines at the conclusion are omitted, in which he was afraid he had authorized too free a use of ridicule, and the names of Lucian and Cervantes, whom he held as legitimate models, are omitted, that honour being reserved for Addison only.

His next essay was the short epistle to the earl of Ashburnham on "Nobility." His biographer is silent concern-

ing it, because it was not inserted in either of the editions of his works, nor can he assign the reason, although it does not appear to be very obscure. With much excellent advice, there is a mixture of democratic reflection on hereditary titles, and insinuations respecting

— “ Such seeming inconsistent things
As strength with ease, and liberty with kings,”

which he might think somewhat uncourtly in the collected works of one who had become the companion of lords, and the Poet Laureat.

In the publication of the poems now enumerated, while at college, Mr. Mason informs us that he was less eager for poetical fame than desirous of obtaining a maintenance by the labours of his pen, that he might be less burthensome to his mother. With this laudable view, he practised the strictest economy, and pursued his studies with exemplary diligence. Whether his inclination led him to any particular branch of science we are not told. In 1739 he took his degree of bachelor of arts, and in 1742 was elected a fellow of his college. In 1743, he was admitted master of arts, and appears about this time to have had an intention to take orders. Some lines which he wrote to a friend, and which are reprinted among the additional fragments to his works, treat this intention with a levity unbecoming that, which, if not serious, is the worst of all hypocrisy. He was prevented, however, from indulging any thoughts of the church by an incident which determined the tenour of his future life.

William, third earl of Jersey, was at this time making inquiries after a proper person to be private tutor to his second son, the late earl, and Whitehead was recommended by Mr. commissioner Graves as a person qualified for this important charge. Mr. Whitehead accepted the offer, as his fellowship would not necessarily be vacated by it, and in the summer of 1745, removed to the earl's house in town, where he was received upon the most liberal footing. A young friend of the family, afterwards general *Stephens*, was also put under his care, as a companion to the young nobleman in his studies, and a spur to his emulation. Placed thus in a situation where he could spare some hours from the instruction of his pupils, he became a frequenter of the theatre, which had been his favourite amusement long before he had an opportunity of witnessing the superiority of the London performers. Immedi-

ately on his coming to tow, he had written a little ballad farce, entitled; "The Edinburgh Ball," in which the young Pretender is held up to ridicule. This, however, was never performed or printed. He then began a regular tragedy, "The Roman Father," which was produced on the stage in 1750. He appears to have viewed the difficulties of a first attempt with a wary eye, and had the precaution to make himself known to the public by the "Lines addressed to Dr. Hoadly." Those to Mr. Garrick, on his becoming joint patentee of Drury-lane theatre, would probably improve his interest with one whose excessive tenderness of reputation was among the few blemishes in his character.

It is not necessary to expatiate on the merits of the Roman Father, which still retains its place on the stage, and has been the choice of many new performers who wished to impress the audience with a favourable opinion of their powers, and of some old ones who are less afraid of modern than of antient tragedy, of declamation than of passion. Mr. Mason has bestowed a critical discussion upon it, but evidently with a view to throw out reflections on "Irene," which Johnson never highly valued, and on Garrick, whom he accused of a tyrannical use of the pruning-knife. To this, however, he confesses that Whitehead submitted with the humblest deference, nor was it a deference which dishonoured either his pride or his taste. He avowedly wrote for stage-effect, and who could so properly judge of that as Garrick?

The next production of our author was the "Hymn to the Nymph of the Bristol Spring," in 1751, "written in the manner of those classical addresses to heathen divinities of which the hymns of Homer and Callimachus are the archetypes." This must be allowed to be a very favourable specimen of his powers in blank verse, and has much of poetical fancy and ornament. "The Sweepers," a ludicrous attempt in blank verse, would, in Mr. Mason's opinion, have received more applause than it has hitherto done, had the taste of the generality of readers been founded more on their own feelings than on mere prescription and authority. It appears to us, however, to be defective in plan: there is an effort at humour in the commencement, of which the effect is painfully interrupted by the miseries of a female sweeper taken into keeping, and passing to ruin through the various stages of prostitution.

About this time, if we mistake not, for Mr. Mason has not given the precise date, he wrote the beautiful stanzas on "Friendship," which that gentleman thinks one of his best and most finished compositions. What gives it a peculiar charm is, that it comes from the heart, and appeals with success to the experience of every man who has imagined what friendship should be, or known what it is. The celebrated Gray, according to Mr. Mason's account, "disapproved the general sentiment which it conveyed, for he said it would furnish the unfeeling and capricious with apologies for their defects; and that it ought to be entitled *A Satire on Friendship*." Mr. Mason repeated this opinion to the author, who, in consequence, made a considerable addition to the concluding part of the piece. "Still, however, as the exceptionable stanzas remained, which contained an apology for what Mr. Gray thought no apology ought to be made, he continued unsatisfied, and persisted in saying, that it had a bad tendency, and the more so, because the sentiments which he thought objectionable were so poetically and finely expressed."

This is a singular anecdote; how far Gray was right in his opinion may be left to the consideration of the reader, who is to remember that the subject of these verses is school-boy friendship. Some instances of its instability Whitehead may have experienced, and the name of Charles Townshend is mentioned as one who forgot him when he became a statesman. But it is certain that he had less to complain of, in this respect, than most young men of higher pretensions, for he retained the greater part of his youthful friendships to the last, and was, indeed, a debtor to friendship for almost all he had. What Gray seems to be afraid of, is Whitehead's admission that the decay of friendship may be mutual, and from causes for which neither party is seriously to blame.

The subject of this poem is not indirectly connected with the verses which he wrote about this time (1751) to the rev. Mr. Wright, who had blamed him for leading what some of his friends thought a dependent life, and for not taking orders, or entering upon a regular profession. For this there was certainly some plea. He had resigned his fellowship in 1746, about a year after he became one of lord Jersey's family, and with that, every prospect of advantage from his college. He had now remained five years in this family, and had attained the age of thirty-six,

without any support but what depended on the liberality of his employer, or the sale of his poems. It was not therefore very unreasonable in his friend to suggest, that he had attained the age at which men in general have determined their course of life, and that his present situation must be one of two things, either dependent or precarious.

In the verses just mentioned, Whitehead endeavours to vindicate his conduct, and probably will be found to vindicate it like one too much enamoured of present ease to look forward to probable disappointment. He is content with dependence, because he has made it easy to himself; his present condition is quiet and contentment, and what can his future be more? thus ingeniously shifting the subject from a question of dependence or independence, to that of ambition and bustle. But although this will not apply generally, such was his temper or his treatment that it proved a sufficient apology in his own case. Throughout a long life, he never had cause to repent of the confidence he placed in his noble friends, who continued to heap favours upon him in the most delicate manner, and without receiving, as far as we know, any of those humiliating or disgraceful returns which degrade genius and endanger virtue.

The poems now enumerated and a few others of the lighter kind, he published in 1754 in one volume; and about the same time produced his second tragedy, "Crensa," which had not the success of the "Roman Father," although Mr. Mason seems inclined to give it the preference. But it ought not to be forgot that, with the profits arising from these theatrical productions, our author honourably discharged his father's debts.

About this time, lord Jersey determined that his son should complete his education abroad, and the late lord Harcourt having the same intentions concerning his eldest son lord viscount Nuneham, a young nobleman of nearly the same age, Mr. Whitehead was appointed governor to both, and gladly embraced so favourable an opportunity of enlarging his views by foreign travel. Leipsic was the place where they were destined to pass the winter of 1754, in order to attend the lectures of professor Mascow on the *Droit publique*. They set off in June, and resided the rest of the summer at Rheims, that they might habituate themselves to the French language, and then passed seven months at Leipsic, with little satisfaction or advantage, for

they found the once celebrated Mascew in a state of dotage, without being quite incapacitated from reading his former lectures.

In the following spring, they visited the German courts, proceeded to Vienna, and thence to Italy. On their return homeward, they crossed the Alps, and passed through Switzerland, Germany, and Holland, being prevented from visiting France by the declaration of war, and landed at Harwich in September 1756. During this tour, Whitehead wrote those elegies and odes which relate to subjects inspired on classic ground, and in which he attempts picturesque imagery with more felicity than in any of his former pieces. He had, indeed, in this tour, every thing before his eyes which demanded grandeur of conception and elevation of language. He beheld the objects which had animated poets in all ages, and his mind appears to have felt all that local emotion can produce.

Mr. Mason complains that these elegies were not popular, and states various objections made to them; he does not add by whom: but takes care to inform us that the poet bore his fate contentedly, because he was no longer under the necessity of adapting himself to the public taste in order to become a popular writer. He had received, while yet in Italy, two genteel patent places, usually united, the badges of secretary and register of the order of the Bath; and two years after, on the death of old Cibber, he was appointed poet laureat. This last place was offered to Gray, by Mr. Mason's mediation, and an apology was made for passing over Mr. Mason himself, "that being in orders, he was thought, merely on that account, less eligible for the office than a layman." * Mr. Mason says, he was glad to hear this reason assigned, and did not think it a weak one. It appears, however, that a higher respect was paid to Gray than to Whitehead, in the offer of the appointment. Gray was to hold it as a sinecure, but Whitehead was expected to do the duties of the Laureat. In this dilemma, if it may be so called, Mr. Mason endeavoured to relieve his friend by an expedient not very promising. He advised him to employ a deputy to write his annual odes, and reserve his own pen for certain great occasions, as a peace, or a royal marriage: and he pointed out to him two or three needy poets who, for the reward of

* This office was held from 1716 to 1730 by Eusden, a clergyman.

five or ten guineas, would be humble enough to write under the eye of the musical composer. Whitehead had more confidence in his powers, or more respect for his royal patron, than to take this advice, and set himself to compose his annual odes with the zeal that he employed on his voluntary effusions. But although he had little to fear from the fame of his predecessor, he was not allowed to enjoy all the benefits of comparison. His odes were confessedly superior to those of Cibber, but the office itself, under Cibber's possession, had become so ridiculous, that it was no easy task to restore it to some degree of public respect. Whitehead, however, was perhaps the man of all others, his contemporaries, who could perform this with most ease to himself. Attacked as he was, in every way, by "the little fry" of the poetical profession, he was never provoked into retaliation, and bore even the more dangerous abuse of Churchill, with a real or apparent indifference, which to that turbulent libeller must have been truly mortifying. He was not, however, insensible of the inconvenience, to say the least, of a situation which obliges a man to write two poems yearly upon the same subjects; and with this feeling wrote "The Paterne Apology for all Laureats," which, from the motto, he appears to have intended to reach that quarter where only redress could be obtained, but it was not published till after his death.

For some years after his return to England, he lived almost entirely in the house of the earl of Jersey, no longer as a tutor to his son, but as a companion of amiable manners and accomplishments, whom the good sense of that nobleman and his lady preferred to be the partner of their familiar and undisguised intimacy, and placed at their table as one not unworthy to sit with guests of whatever rank. The earl and countess were now advanced in years, and his biographer informs us, that Whitehead "willingly devoted the principal part of his time to the amusement of his patron and patroness, which, it will not be doubted by those who know with what unassuming ease, and pleasing sallies of wit, he enlivened his conversation, must have made their hours of sickness or pain pass away with much more serenity." The father of lord Nuneham also gave him a general invitation to his table in town, and to his delightful seat in the country; and the two young lords, during the whole of his life, bestowed upon him every mark of affection and respect.

During this placid enjoyment of high life, he produced "The School for Lovers," a comedy which was performed at Drury-lane in 1762. In the advertisement prefixed to it, he acknowledges his obligations to a small dramatic piece written by M. de Fontenelle. This comedy was not unsuccessful, but was written on a plan so very different from all that is called comedy, that the critics were at a loss where to place it. Mr. Mason, who will not allow it to be classed among the *sentimental*, assigns it a very high station among the small list of our *genteel* comedies. In the same year, he published his "Charge to the Poets," in which, as Laureat, he humorously assumes the dignified mode of a bishop giving his visitatorial instructions to his clergy. He is said to have designed this as a continuation of "The Dangers of writing verse." There seems, however, no very close connection, while as a poem it is far superior, not only in elegance and harmony of verse, but in the alternation of serious advice and genuine humour, the whole chastened by candour for his brethren, and a kindly wish to protect them from the fastidiousness of criticism, as well as to heal the mutual animosities of the *genus irritabile*. But, laudable as the attempt was, he had not even the happiness to conciliate those whose cause he pleaded. Churchill, from this time, attacked him whenever he attacked any, but Whitehead disdained to reply, and only adverted to the animosity of that poet in a few lines which he wrote towards the close of his life, and which appear to be part of some longer poem. They have already been noticed in the life of Churchill. One consequence of Churchill's animosity, neither silence nor resentment could avert. Churchill, at this time, had possession of *the town*, and made some characters unpopular, merely by joining them with others who were really so. Garrick was so frightened at the abuse he threw out against Whitehead, that he would not venture to bring out a tragedy which the latter offered to him. Such is Mr. Mason's account, but if it was likely to succeed, why was it not produced when Churchill and his animosities were forgotten? The story, however, may be true, for when in 1770, he offered his "Trip to Scotland," a farce, to Mr. Garrick, he conditioned that it should be produced without the name of the author. The secret was accordingly preserved both in acting and publishing, and the farce was performed and read for a considerable time, without a suspicion that the grave author of "The School for Lovers"

had relaxed into the broad mirth and ludicrous improbabilities of farce.

In 1774, he collected his poems and dramatic pieces together, with the few exceptions already noticed, and published them in two volumes, under the title of "Plays and Poems," concluding with the Charge to the Poets, as a farewell to the Muses. He had, however, so much leisure, and so many of those incitements which a poet and a moralist cannot easily resist, that he still continued to employ his pen, and proved that it was by no means worn out. In 1776 he published "Variety, a tale for married people," a light, pleasing poem, in the manner of Gay, which speedily ran through five editions. His "Goat's Beard," (in 1777) was less familiar and less popular, but is not inferior in moral tendency and just satire on degenerated manners. It produced an attack, entitled "Asses Ears, a Fable," addressed to the author of the Goat's Beard, in which the office of Laureat is denied to men of genius, and judged worthy to be held only by such poets as Shadwell and Cibber.

The "Goat's Beard" was the last of Whitehead's publications. He left in manuscript the tragedy already mentioned, which Garrick was afraid to perform; the name Mr. Mason conceals, but informs us that the characters are noble, and the story domestic. He left also the first act of an "Œdipus;" the beginning, and an imperfect plan of a tragedy founded on king Edward the Second's resignation of his crown to his son, and of another composed of Spanish and Moorish characters; and a few small poetical pieces, some of which Mr. Mason printed in the volume to which he prefixed his Memoirs, in 1788.

After he had taken leave of the public as an author, except in his official productions, he continued to enjoy the society of his friends for some years, highly respected for the intelligence of his conversation and the suavity of his manners. His death, which took place on April 14, 1785, was sudden. In the spring of that year he was confined at home for some weeks by a cold and cough which affected his breast, but occasioned so little interruption to his wonted amusements of reading and writing, that when lord Harcourt visited him the morning before he died, he found him revising for the press a paper, which his lordship conjectured to be the birth-day ode. At noon finding himself disinclined to taste the dinner his servant brought up, he

desired to lean upon his arm from the table to his bed, and in that moment he expired, in the seventieth year of his age. He was interred in South Audley-street chapel.

Unless, with Mr. Mason, we conclude that where Whitehead was unsuccessful, the public was to blame, it will not be easy to prove his right to a very high station among English poets. Yet perhaps he did not so often fall short from a defect of genius, as from a timidity which inclined him to listen too frequently to the corrections of his friends, and to believe that what was first written could never be the best. Although destitute neither of invention nor ease, he repressed both by adhering, like his biographer, to certain standards of taste which the age would not accept, and himself too, consoled himself in the hope of some distant day when his superior worth should be acknowledged. As a prose writer, he has given proofs of classical taste and reading in his "Observations on the Shield of Æneas," originally published in Dodsley's Museum, and afterwards annexed to Warton's Virgil; and of genuine and delicate humour in three papers of 'The World, No. 12, 19, and 58, which he reprinted in the edition of his Works, published in 1774.¹

WHITEHURST (JOHN), an ingenious English philosopher, was born at Congleton in the county of Cheshire, the 10th of April 1713, being the son of a clock and watch-maker there. Of the early part of his life but little is known, he who dies at an advanced age leaving few behind him to communicate anecdotes of his youth. On his quitting school, where it seems the education he received was very defective, he was bred by his father to his own profession, in which he soon gave hopes of his future eminence.

It was very early in life that, from his vicinity to the many stupendous phenomena in Derbysliire, which were constantly presented to his observation, his attention was excited to inquire into the various causes of them. His father, who was a man of an inquisitive turn, encouraged him in every thing that tended to enlarge the sphere of his knowledge, and occasionally accompanied him in his subterraneous researches.

At about the age of 21 his eagerness after new ideas carried him to Dublin, having heard of an ingenious piece of mechanism in that city, being a clock with certain curious

¹ English Poets, 1810, 21 vols.

appendages, which he was very desirous of seeing, and no less so of conversing with the maker. On his arrival, however, he could neither procure a sight of the former, nor draw the least hint from the latter concerning it. Thus disappointed, he fell upon an expedient for accomplishing his design; and accordingly took up his residence in the house of the mechanic, paying the more liberally for his board, as he had hopes from thence of more readily obtaining the indulgence wished for. He was accommodated with a room directly over that in which the favourite piece was kept carefully locked up; and he had not long to wait for his gratification, for the artist, while one day employed in examining his machine, was suddenly called down stairs; which the young inquirer happening to overhear, softly slipped into the room, inspected the machine, and, presently satisfying himself as to the secret, escaped undiscovered to his own apartment. His end thus compassed, he shortly after bid the artist farewell, and returned to his father in England.

About two or three years after his return from Ireland he left Congleton, and entered into business for himself at Derby, where he soon got into great employment, and distinguished himself very much by several ingenious pieces of mechanism, both in his own regular line of business and in various other respects, as in the construction of curious thermometers, barometers, and other philosophical instruments, as well as in ingenious contrivance: for water-works, and the erection of various larger machines: being consulted in almost all the undertakings in Derbyshire, and in the neighbouring counties, where the aid of superior skill, in mechanics, pneumatics, and hydraulics, was requisite.

In this manner his time was fully and usefully employed in the country, till, in 1775, when the act passed for the better regulation of the gold coin, he was appointed stamper of the money-weights; an office conferred upon him altogether unexpectedly and without solicitation. Upon this occasion he removed to London, where he spent the remainder of his days in the constant habits of cultivating some useful parts of philosophy and mechanism. And here too his house became the constant resort of the ingenious and scientific at large, of whatever nation or rank, and this to such a degree as very often to impede him in the regular prosecution of his own speculations.

In 1778 Mr. Whitehurst published his "Inquiry into the original State and Formation of the Earth;" of which a second edition appeared in 1786, considerably enlarged and improved; and a third in 1792. This was the labour of many years; and the numerous investigations necessary to its completion were in themselves also of so untoward a nature as at times, though he was naturally of a strong constitution, not a little to prejudice his health. When he first entered upon this species of research it was not altogether with a view to investigate the formation of the earth, but in part to obtain such a competent knowledge of subterraneous geography as might become subservient to the purposes of human life, by leading mankind to the discovery of many valuable substances which lie concealed in the lower regions of the earth.

May the 13th, 1779, he was elected and admitted a fellow of the royal society. He was also a member of some other philosophical societies, which admitted him of their respective bodies without his previous knowledge; but so remote was he from any thing that might savour of ostentation, that this circumstance was known only to a very few of his most confidential friends. Before he was admitted a member of the royal society, three several papers of his had been inserted in the Philosophical Transactions, viz. Thermometrical Observations at Derby, in vol. LVII.; an Account of a Machine for raising Water at Oulton in Cheshire, in vol. LXV.; and Experiments on ignited Substances, in vol. LXVI.; which three papers were printed afterwards in the collection of his works in 1792.

In 1783 he made a second visit to Ireland, with a view to examine the Giant's Causeway, and other northern parts of that island, which he found to be chiefly composed of volcanic matter; an account and representations of which are inserted in the latter editions of his Inquiry. During this excursion he erected an engine for raising water from a well to the summit of a hill in a bleaching-ground at Tullidoo in the county of Tyrone: it is worked by a current of water, and for its utility is perhaps unequalled in any country.

In 1787 he published "An Attempt toward obtaining invariable Measures of Length, Capacity, and Weight, from the Mensuration of Time." His plan is, to obtain a measure of the greatest length that conveniency will permit, from two pendulums whose vibrations are in the ratio

of 2 to 1, and whose lengths coincide nearly with the English standard in whole numbers. The numbers which he has chosen shew much ingenuity. On a supposition that the length of a seconds pendulum, in the latitude of London, is $39\frac{1}{2}$ inches, the length of one vibrating 42 times in a minute must be 80 inches; and of another vibrating 84 times in a minute must be 20 inches; and their difference, 60 inches, or 5 feet, is his standard measure. By the experiments, however, the difference between the lengths of the two pendulum rods was found to be only 59.892 inches, instead of 60, owing to the error in the assumed length of the seconds pendulum, $39\frac{1}{2}$ inches being greater than the truth, which ought to be $39\frac{1}{2}$ very nearly. By this experiment Mr. Whitehurst obtained a fact, as accurately as may be in a thing of this nature, viz. the difference between the lengths of two pendulum rods whose vibrations are known; a datum from whence may be obtained, by calculation, the true lengths of pendulums, the spaces through which heavy bodies fall in a given time, and many other particulars relating to the doctrine of gravitation, the figure of the earth, &c. &c. The work concludes with several directions, shewing how the measure of length may be applied to determine the measures of capacity and weight; and with some tables of the comparative weights and measures of different nations; the uses of which, in philosophical and mercantile affairs, are self-evident.

Though Mr. Whitehurst for several years felt himself gradually declining, yet his ever-active mind remitted not of its accustomed exertions. Even in his last illness, before being confined entirely to his chamber, he was proceeding at intervals to complete a treatise on chimneys, ventilation, and the construction of garden-stoves, announced to the public in 1782; and containing, 1. some account of the properties of the air, and the laws of fluids; 2. their application and use in a variety of cases relative to the construction of chimneys, and the removal of such defects as occasion old chimneys to smoke; 3. modes of ventilating elegant rooms, without any visible appearance or deformity, calculated for the preservation of pictures, prints, furniture, and fine ceilings, from the pernicious effects of stagnant air, smoke of candles, &c.; 4. methods of ventilating counting-houses and workshops, wherein many people, candles, or lamps, are employed; likewise hospitals, jails, stables, &c.; 5. a philosophical inquiry into

the construction of garden-stoves, employed in the culture of exotic plants; 6. a description of some other devices, tending to promote the health and comfort of human life. The manuscripts and drawings, since his death, have been in the hands of several of his friends, and were published by Dr. Willan in 1794.

Mr. Whitehurst had been at times subject to slight attacks of the gout; and he had for several years felt himself gradually declining. By an attack of that disease in his stomach, after a struggle of two or three months, it put an end to his laborious and useful life, on the 18th of February 1788, in the seventy-fifth year of his age, at his house in Bolt-court, Fleet-street, being the same house where another eminent self-taught philosopher, Mr. James Ferguson, had immediately before him lived and died. He was interred in St. Andrew's burying-ground in Gray's-inn-lane, where Mrs. Whitehurst had been interred in Nov. 1784. In Jan. 1745 he married this lady, Elizabeth, daughter of the rev. George Gretton, rector of Trusley and Daubery, in Derbyshire; a woman ever mentioned with pleasure by those who knew her best, as among the first of female characters. Her talents and education were very respectable; which enabled her to be useful in correcting some parts of his writings. He had only one child by her, and that died in the birth.

However respectable Mr. Whitehurst may have been in mechanics, and those parts of natural science which he more immediately cultivated, he was of still higher account with his acquaintance and friends on the score of his moral qualities. To say nothing of the uprightness and punctuality of his dealings in all transactions relative to business; few men have been known to possess more benevolent affections than he, or, being possessed of such, to direct them more judiciously to their proper ends. He was a philanthropist in the truest sense of that word. Every thing tending to the good of his kind, he was on all occasions, and particularly in cases of distress, zealous to forward, considering nothing foreign to him as a man that relates to man. Though well known to many of the great, he never once stooped to flattery, being a great enemy to every deviation from truth.

In person he was somewhat above the middle stature, rather thin than otherwise, and of a countenance expressive at once of penetration and mildness. His fine grey

locks, unpolluted by art, gave a venerable air to his whole appearance. In dress he was plain, in diet temperate, in his general intercourse with mankind, easy and obliging. In company he was cheerful or grave alike, according to the dictates of the occasion ; with now and then a peculiar species of humour about him, delivered with such gravity of manner and utterance, that those who knew him but slightly were apt to understand him as serious when he was merely playful. Where any desire of information on subjects in which he was conversant, was expressed, he omitted no opportunity of imparting it. But he never affected, after the manner of some, to know what he did not know ; nor, such was his modesty, made he any the least display of what he did know. Considering all useful learning to lie in a narrow compass, and having little relish for the ornamental, he was not greatly given to reading ; but from his youth up he observed much, and reflected much ; his apprehension was quick, and his judgment clear and discriminating. Unbiassed from education by any early adopted systems, he had immediate recourse to nature herself ; he attentively studied her, and, by a patience and assiduity indefatigable, attained to a consequence in science not rashly to be hoped for, without regular initiation, by minds of less native energy than his own. He had many friends, and from the great purity and simplicity of his manners, few or no enemies ; unless it were allowable to call those enemies, who, without detracting from his merit openly, might yet, from a jealousy of his superior knowledge, be disposed to lessen it in private. In short, while the virtues of this excellent man are worthy of being held up as a pattern of imitation to mankind in general ; those in particular, who pride themselves in their learning and science, may see confirmed in him, what among other observations they may have overlooked in an old author, that lowly meekness, joined to great endowments, shall compass many fair respects, and, instead of aversion or scorn, be ever waited on with love and veneration. ¹

WHITELOCKE (JAMES), a learned English lawyer, was descended of a good family near Oakingham, in Berkshire, and born in London, November the 28th, 1570. He was educated in Merchant Taylors' school, elected scholar of St. John's college, in Oxford, in 1588, and July 1, 1594, took

¹ Life, by Dr. Hutton, prefixed to Mr. Whitehurst's Works.

the degree of bachelor of civil law. He afterwards settled in the Middle Temple, became summer-reader of that house in the 17th year of king James I. a knight, member of parliament for Woodstock in 1620, chief justice of Chester, and at length one of the justices of the king's bench. King Charles I. said of him, that he was "a stout, wise, and learned man, and one who knew what belongs to uphold magistrates and magistracy in their dignity." In Trinity term 1632, he fell ill of a cold, which so increased upon him that he was advised to go in the country; on which he took leave of his brethren the judges and serjeants, saying, "God be with you, I shall never see you again;" and this without the least disturbance or trouble of his thoughts; and soon after he came into the country he died, June 22. "On his death," says his son, "the king lost as good a subject, his country as good a patriot, the people as just a judge, as ever lived. All honest men lamented the loss of him: no man in his age left behind him a more honoured memory. His reason was clear and strong, and his learning deep and general. He had the Latin tongue so perfect, that sitting judge of assize at Oxford, when some foreigners, persons of quality, being there, and coming to the court to see the manner of our proceedings in matters of justice, this judge caused them to sit down, and briefly repeated the heads of his charge to the grand jury in good and elegant Latin, and thereby informed the strangers and the scholars of the ability of our judges, and the course of our proceedings in matters of law and justice. He understood the Greek very well, and the Hebrew, and was versed in the Jewish histories, and exactly knowing in the history of his own country, and in the pedigrees of most persons of honour and quality in the kingdom, and was much conversant in the studies of antiquity and heraldry. He was not excelled by any in the knowledge of his own profession of the common law of England, wherein his knowledge of the civil law (whereof he was a graduate in Oxford) was a help to him. His learned arguments both at the bar and bench will confirm this truth." He was interred at Fawley near High Wycomb in Bucks, where a monument was erected to him by his son. There are extant of his: 1. Several speeches in parliament, particularly one in a book entitled "The Sovereign's Prerogative and the Subject's Privileges discussed, &c. in the 3d and 4th year of king Charles I. London, 1657,

in fol. 2. Lectures or readings in the Middle Temple hall, August the 2d, 1619, and on the statute on 21 Henry VIII. c. 13. in the Ashmolean Library at Oxford. 3. Of the antiquity, use, and ceremony of lawful combats in England, formerly in the library of Ralph Sheldon, of Beoly, esq. and since printed with other pieces by him, among Hearne's "Curious Discourses."¹

WHITELOCKE (BULSTRODE), son of the preceding, by Elizabeth his wife, daughter of Edward Bulstrode, of Hudgeley, or Hedgley-Bulstrode, in Buckinghamshire, esq. was born August 6, 1605, in Fleet-street, London, at the house of sir George Croke, serjeant-at-law, his mother's uncle. He was educated at Merchant Taylors' school, and in 1620 went to St. John's college, Oxford, of which Dr. Laud, afterwards archbishop of Canterbury, was then president. Laud was his father's contemporary and intimate friend, and shewed him particular kindness; and Whitelocke afterwards made an acknowledgment of it, in refusing, when that prelate was brought to trial for his life, to be one of the commissioners appointed to draw up a charge against him. He left the university before he had taken a degree, and went to the Middle Temple, where, by the help of his father, he became eminent for his skill in the common law as well as in other studies. We find him also one of the chief managers of the royal masque which was exhibited by the inns of court in February 1633, before Charles I. and his queen, and their court, at Whitehall.

In 1640 Mr. Whitelocke was chosen a burgess for Marlow in Buckinghamshire, in the long parliament; and was appointed chairman of the committee for drawing up the charges against the earl of Strafford, and one of the managers against him at his trial. All the papers relative to the proceedings against the earl were delivered into Mr. Whitelocke's custody: but a very material one happening to be missing, which had been previously conveyed away in a private manner, this brought a suspicion of treachery on Whitelocke, though it is said he was sufficiently cleared afterwards, when that paper was found in the king's cabinet at the battle of Naseby; and proved to have been conveyed away by lord Digby.

Of the previous conduct and principles of Whitelocke,

¹ Biog. Brit.—Hearne's Discourses.

we are only told that he was often consulted by Hampden when he came to be prosecuted for refusing the payment of ship-money; and that at the beginning of the commotions in Scotland, when solicited in behalf of the covenanters, his advice was, not to foment these differences, far less to encourage a foreign nation against their natural prince. About the beginning of the first session of the long parliament, a debate arose respecting writs of habeas corpus, upon which Mr. Selden and other members, who had been committed for their freedom of speech in the parliament of 1628, demanded to be bailed, and had been refused. This was so far aggravated by some, that they moved that Selden and the rest might have reparation out of the estates of those judges who then sat on the king's bench; but when they named, as the obnoxious judges, Hyde, Jones, and Whitelocke, our young member stood up in defence of his father, and vindicated him with great spirit.

Except in the case of Strafford, a considerable degree of moderation at first marked his conduct. During the debates in the House of Commons on the question, whether the power of the militia was in the king or in the parliament, he gave it as his opinion that it was not either in the king or parliament separately, but in both conjointly; and when it was afterwards debated, whether an army should not be raised for the defence of parliament, he represented in a very strong manner the miseries of a civil war. As to the origin of the present state of affairs, he says, "It is strange to note how we have insensibly slid into this beginning of a civil war, by one unexpected accident after another, as waves of the sea, which have brought us thus far; and we scarce know how, but from paper combats, by declarations, remonstrances, protestations, notes, messages, answers, and replies, we are now come to the question of raising forces, and naming a general, and officers of an army." After many other remarks of a similar kind, he added, "Yet I am not for a tame resignation of our religion, lives, and liberties, into the hands of our adversaries, who seek to devour us. Nor do I think it inconsistent with your great wisdom, to prepare for a just and necessary defence of them." Still he recommended them to consider, whether it was not too soon to take up arms; and advised them to try if means might not be found to accommodate matters with the king before they proceeded to extremities.

It must have been his opinion that such means could not be found, for as soon as the war commenced, Whitelocke adhered closely to the parliamentary party, and accepted the office of deputy-lieutenant of the counties of Bucks and Oxford, in 1642. Having also a company of horse under his command, he dispersed the commissioners of array at Watlington, and then marching to Oxford, it was proposed to fortify that city and appoint him governor; but this was prevented by lord Say, for which that nobleman was much censured by the parliamentary party. We find Whitelocke again among the forces which opposed the king at Brentford, and being now at open war with his sovereign, his seat at Fawley-court was plundered by a party of royalists. In January 1643, he was appointed one of the commissioners to treat of peace with the king at Oxford, and there seems no reason to doubt that he was not only active, but sincere in his efforts to accomplish this purpose. Why they were not more successful must be sought in the conduct of those who employed him, against which he seems to have ventured to remonstrate. Adhering, however, still to the cause he had espoused, he was one of the laymen appointed to sit in the Westminster assembly of divines; and there, as well as in parliament, was the strenuous opponent of those who were for asserting the divine right of presbytery.

In 1644 he was constituted lieutenant-governor of Windsor castle, and the same year he was again appointed one of the commissioners for peace at Oxford. On this occasion the king expressed much esteem for Mr. Whitelocke, and Mr. Holles, and said he believed them sincere in their wishes for peace. As they were about to take leave, the king desired they would set down in writing what they apprehended might be proper for him to return in answer to the propositions that they had brought from the parliament, and what they thought most likely to promote a peace between him and them. At first they were somewhat averse to this, thinking it rather inconsistent with the trust reposed in them by parliament. But the king urging it, they at length complied with his request; and going into a private room, and disguising his hand, Whitelocke wrote down what he and Holles judged to be fit for the substance of his majesty's answer to the proposals of peace they had brought, and left it upon the table of his withdrawing-room. Fair as this proceeding might be consi-

dered by men really disposed to peace, it met with a very different reception from the parliamentary party. Lord Savile, who was then with the king at Oxford, but afterwards went over to the parliament, having heard of the transaction, sent to the House of Commons in July 1645, an accusation of high treason against Whitelocke and Holles. They were accordingly prosecuted, but after a long and strict examination, were acquitted by a vote of the House, July 21, of any misdemeanour in this business; and were left at liberty to prosecute Lord Savile, then a prisoner in the Tower, for the injury he had done them in this accusation. About this time Whitelocke was nominated attorney of the dutchy of Lancaster; and in 1645 was made steward of the revenues of Westminster college, and one of the commissioners of the admiralty. The same year he was appointed one of the commissioners at the treaty of Uxbridge, and attended there.

Many of the presbyterian clergy who had lately complained of the exorbitant power exercised by the bishops, having now gained the ascendant, were desirous of shewing the nation what it gained by the change, and the assembly of divines petitioned the House of Commons that "in every presbytery, or presbyterian congregation, the pastor, or ruling elders might have the power of excommunication, and the power of suspending such as they should judge ignorant or scandalous persons from the sacrament." But Whitelocke, among others, zealously opposed this, and concluded one of his speeches with saying, "The best excommunication is, for pastors, elders, and people, to excommunicate sin out of their own hearts and conversations; to suspend themselves from all works of iniquity; this is a power, which put in execution, through the assistance of the Spirit of God, will prevent all disputes about excommunication and suspension from the sacrament."

In the same year (1645) the House of Commons ordered, that all the books and manuscripts of the lord keeper Littleton (whose estate had been sequestered) should be bestowed upon Mr. Whitelocke; and the speaker was directed to issue his warrant for that purpose. In his "Memorials" Whitelocke says, "he undertook this business, as he had done others of the like kind, to preserve those books and manuscripts from being sold, which the sequestrators would have done; but he saved them, to have the present use of them; and resolving, if God gave them an happy

accommodation, to restore them to the owner, or to some of his family." On other occasions, Whitelocke shewed his regard to the interests of literature, particularly in preventing the king's library and collection of medals from being sold or embezzled. "Being informed," he says, "of a design in some to have them sold and transported beyond sea, which I thought would be a dishonour and damage to our nation, and to all scholars therein; and fearing that in other hands they might be more subject to embezzling, and being willing to preserve them for public use, I did accept of the trouble of being library keeper at St. James's, and therein was encouraged and much persuaded to it by Mr. Selden, who swore that if I did not undertake the charge of them, all those rare monuments of antiquity, those choice books and manuscripts, would be lost; and there were not the like of them, except only in the Vatican, in any other library in Christendom." He was also very serviceable in preserving the herald's office, and in promoting the ordinance for settling and regulating the same. And while general Fairfax was engaged in the siege of Oxford, he sent for Whitelocke, who was admitted into the council of war, and used all his interest to procure honourable terms for the garrison, and to preserve the colleges and libraries from being plundered.

Whitelocke was one of those who opposed in the House of Commons the disbanding of the parliamentary army, and from this time was much courted by Cromwell and his adherents. He says himself that he resorted much with sir Henry Vane, and "other grandees of that party." As to Cromwell, he had been once consulted by general Essex's party, who were jealous of him, whether he could not be proceeded against as an incendiary. Whitelocke was of opinion that he could not, but at the same time expressed his sentiments of him in the following language: "I take lieut.-gen. Cromwell to be a gentleman of quick and subtle parts, and one who hath (especially of late) gained no small interest in the House of Commons, nor is he wanting of friends in the House of Peers, nor of abilities in himself to manage his own part or defence to the best advantage. If this be so, it will be the more requisite to be well prepared against him before he be brought upon the stage, lest the issue of the business be not answerable to your expectations." Wood says that Whitelocke gave Oliver notice of this plot against him, but Whitelocke attributes the dis-

covery to some present who were false brethren, and informed Cromwell of all that passed among them.

Be this as it may, he was now quite in the confidence of Cromwell and his adherents. As he had attended at the siege of Oxford, so he did also at that of Wallingford, where he acted the part of secretary, and kept a strong garrison in his seat of Fawley-court, for the use of the prevailing powers. In Dec. 1646, we find him earnestly promoting the ordinances for taking away all coercive power of committees; and all arbitrary power from both or either of the houses of parliament, or any of their committees, in any matter between party and party, judging that to be for the honour of parliament, and the ease and right of the people; and being well skilled in foreign affairs, he was usually in every committee relating to them. At the same time he did not neglect his profession, but attended the assizes, and was much employed. In Sept. 1647, the city of London were very desirous of appointing him to the office of recorder, but this he declined, as well as that of speaker of the House of Commons. He was soon after appointed one of the commissioners of the great seal, and sworn into that office April 12, 1648, with a salary of 1000*l.* a year. He now resigned his place of attorney of the duchy of Lancaster, which, with his practice, amounted to more than he gained by his new office, while even in it he soon began to think himself insecure, and looked upon the self-denying ordinance, as it was called, to be contrived to remove him. When the army began to controul the House of Commons, he made some of those salutary reflections, which, it is to be regretted, did not occur sooner to him. "We may take notice," said he, "of the uncertainty of worldly affairs; when the parliament and their army had subdued their common enemy, then they quarrelled among themselves, the army against the parliament; when they were pretty well pieced together again, then the apprentices and others made an insurrection against the parliament and army. Thus we were in continual perplexities and dangers, and so it will be with all who shall engage in the like troubles." The fate of the unhappy king being determined, White-locke was appointed one of the committee of thirty-eight, who were to draw up a charge against his majesty; but he never attended, as he totally disapproved of that measure, and therefore went into the country. He returned to London, however, while the king's trial was pending, but took

no concern with it, and refused afterwards to approve the proceedings of the high court of justice, as it was called. His memorandum on the king's death is thus expressed: "Jan. 30, I went not to the House, but stayed all day at home in my study and at my prayers, that this day's work might not so displease God, as to bring prejudice to this poor afflicted nation." That he was sincere in all this, or in some of his former professions respecting peace, seems very doubtful, for on Feb. 1 following, he declared in the House of Commons his disapprobation of the vote of Dec. 5, namely, "That his majesty's concessions to the propositions of the parliament, were sufficient grounds for settling the peace of the kingdom." He also drew up the act for abolishing the House of Lords, although he had declared his opinion against it, and also introduced a declaration to satisfy the minds of the people as to the proceedings of parliament.

On Feb. 8, he was appointed one of the three lords commissioners of the new great seal of the commonwealth of England. He appears disposed to apologize for accepting this office, and his apology is a curious one; "because he was already very deeply engaged with this party: that the business to be undertaken by him was the execution of law and justice, without which men could not live one by another; a thing of absolute necessity to be done." On the 14th of the same month, he was chosen one of the thirty persons who composed the council of state. A few months after he was elected high-steward of Oxford. The commissioners of the great seal being about this time in want of a convenient dwelling, parliament granted them the duke of Buckingham's house. In June, Whitelocke made a learned speech to the new judges in the court of Common-pleas, who were then sworn into their offices. In November, he opposed a motion made in the House of Commons, that no lawyers should sit in parliament; and in 1650 made a very learned speech in the House, in defence of the antiquity and excellence of the laws of England.

In Sept. 1651 Whitelocke was appointed, with three other members of parliament, to go out of town to meet Cromwell, then on his way to London, and congratulate him upon his victory at Worcester. Shortly after Whitelocke was present at a meeting at the speaker's house, where several members of parliament, and principal officers of the army were assembled, by Cromwell's desire, to con-

sider about settling the affairs of the kingdom (See CROMWELL, p. 57), and soon after he had a private conference in the Park with the usurper, who seemed to pay much regard to his advice, but, not finding him so pliable as he could wish, contrived to get him out of the way by an apparently honourable employment, and therefore procured him to be sent ambassador to Christina, queen of Sweden. This appointment was preceded by some singular circumstances very characteristic of the times. Whoever has looked into Whitelocke's "Memorials" will perceive the language of religion and devotion very frequently introduced. That in this he was sincere, we have no reason to doubt, but it would appear that he had not come up exactly to the standard of piety established under the usurped government. When the council of state reported to the parliament that they had fixed upon Whitelocke as a fit person for the Swedish embassy, a debate arose in the house, and one of the members objected, "that they knew not whether he were a godly man or not," adding, that "though he might be otherwise qualified, yet, if he were not a godly man, it was not fit to send him ambassador." To this another member, who was known not to be inferior in godliness to the objector, shrewdly answered, "that godliness was now in fashion, and taken up in form and words for advantage sake, more than in substance for the truth's sake; that it was difficult to judge of the trees of godliness or ungodliness, otherwise than by the fruit; that those who knew Whitelocke, and his conversation, were satisfied that he lived in *practice* as well as in a *profession* of godliness; and that it was more becoming a godly man to look into his own heart, and to censure himself, than to take upon him the attribute of God alone, to know the heart of another, and to judge him." After this curious debate, it was voted, "that the lord commissioner Whitelocke be sent ambassador extraordinary to the queen of Sweden."

Whitelocke accordingly set out from London on this embassy Nov. 2, 1653, and a very few weeks after his departure, Cromwell assumed the supreme authority under the title of lord protector. Whitelocke was received in Sweden with great respect, and supported his character with dignity. Queen Christina, who shewed him many civilities, entertained him not only with politics, but with philosophy; and created him knight of the order of Amarantha, and hence he is sometimes styled sir Bulstrode.

He displayed great abilities for negotiation, and concluded a firm alliance between England and Sweden about the beginning of May 1654. In 1772, Dr. Morton, secretary of the Royal Society, published the history of this embassy, under the title of "A Journal of the Swedish Embassy, in the years 1653 and 1654. From the commonwealth of England, Scotland, and Ireland. Written by the ambassador the lord commissioner Whitelocke. With an Appendix of Original Papers," 2 vols. 4to. These papers Dr. Morton received from Whitelocke's grandson, Carleton Whitelocke, of Prior's wood, near Dublin, esq. This very curious work may be considered as a necessary addition to his "Memorials," and contains a large assemblage of facts and characteristic anecdotes illustrative of the times and the principal personages, printed literally from the author's manuscript.

After his return home he received the thanks of the parliament, and had also 2000*l.* ordered him for the expenses of his embassy, but according to his own account these favours were not bestowed with a very good grace. He says in the conclusion of the journal of the embassy, "The sum of all was, that, for a most difficult and dangerous work, faithfully and successfully performed by Whitelocke, he had little thanks, and no recompense, from those who did employ him; but not long after was rewarded by them with an injury: they put him out of his office of commissioner of the great seal, because he would not betray the rights of the people, and, contrary to his own knowledge, and the knowledge of those who imposed it, execute an ordinance of the Protector and his council, as if it had been a law. But in a succeeding parliament, upon the motion of his noble friend the lord Broghill, Whitelocke had his arrears of disbursement paid him, and some recompense of his faithful service allowed unto him." It was indeed not until 1657 that the 2000*l.* above-mentioned was paid, with the addition of 500*l.* which is probably what he means by "some recompense." The ordinance to which he alludes, was one framed by Cromwell, after the dissolution of his little parliament, for what he pretended was "the better regulating and limiting the jurisdiction of the high court of Chancery." Whitelocke, finding his opposition to this in vain, resigned the great seal in June 1655. In Jan. 1656, he was chosen speaker of the House of Commons *pro tempore*, during the indisposition of sir

Thomas Widdrington, who had been appointed to that office. During the remainder of Oliver Cromwell's protectorate, Whitelocke appears to have been in and out of favour with him, as he more or less supported his measures. The last instance of Oliver's favour to him, was his signing a warrant for a patent to make him a viscount, but Whitelocke did not think it convenient to accept of this honour, although he had received his writ of summons as one of the lords of the "other house," by the title of Bulstrode lord Whitelocke.

Richard, the new protector, made him one of the keepers of the great seal, but this ceased when the council of officers had determined to displace Richard, on which occasion Whitelocke became one of their council of state. During this confusion, he was accused of holding a correspondence with sir Edward Hyde, and other friends of Charles II. which he positively denied, and by joining in the votes for renouncing the *pretended* title of Charles Stuart, and the whole line of king James, and of every other person as a single person pretending to the government of these realms, as well as by other measures, he endeavoured to prove his attachment to the republican cause. In the rest of his conduct he seems, even by his own account, to have been irresolute, and inconsistent, or if consistent in any thing, it was in so yielding to circumstances as not to appear very obnoxious to either party. As he had, however, attached himself so long to the enemies of the king, the utmost he could expect was to be allowed to sink into obscurity. Yet it was by a small majority only that he was included in the act of pardon and oblivion which passed after the restoration. When he had obtained this, he was admitted into the presence of Charles II. who received him very graciously, and dismissed him in these extraordinary words; "Mr. Whitelocke, go into the country; don't trouble yourself any more about state affairs; and take care of your wife and your sixteen children." This must have mortified a man who had acted so conspicuous a part in state affairs. He took his majesty's advice, however, and spent the remaining fifteen years of his life at Chilton-park in Wiltshire, and died there January 28, 1676. He was interred in the church of Fawley in Buckinghamshire.

Mr. Whitelocke was thrice married, first to Miss Bennet, of the city of London, by whom he had a son James, who

was settled at Trumpington near Cambridge, and left two sons, both of whom died unmarried. His second wife was Frances, daughter of lord Willoughby of Parham, by whom he had nine children. His third wife was Mrs. Wilson, a widow, whose maiden name was Carleton. She survived him, and by her also he had several children. The eldest of this last marriage inherited Chilton Park.

The editor of his "Memorials" gives him this character. "He not only served the state in several stations and places of the highest trust and importance both at home and in foreign countries, and acquitted himself with success and reputation answerable to each respective character; but likewise conversed with books, and made himself a large provision from his studies and contemplation. Like that noble Roman, Portius Cato, as described by Nepos, he was '*Reipublicæ peritus, et jurisconsultus, et magnus imperator, et probabilis orator, cupidissimus literarum*;' a statesman and learned in the law, a great commander, an eminent speaker in parliament, and an exquisite scholar. He had all along so much business, one would not imagine he ever had leisure for books; yet who considers his studies might believe he had been always shut up with his friend Selden, and the dust of action never fallen on his gown. His relation to the public was such throughout all the revolutions, that few mysteries of state could be to him any secret. Nor was the felicity of his pen less considerable than his knowledge of affairs, or did less service to the cause he espoused. So we find the words apt and proper for the occasion; the style clear, easy, and without the least force or affectation of any kind, as is shewn in his speeches, his narratives, his descriptions, and in every place where the subject deserves the least care or consideration." Lord Clarendon has left this testimony in favour of White-locke: whom, numbering among his early friends in life, he calls, a man of eminent parts and great learning out of his profession, and in his profession of signal reputation. "And though," says the noble historian, "he did afterwards bow his knee to Baal, and so swerved from his allegiance, it was with less rancour and malice than other men. He never led, but followed; and was rather carried away with the torrent than swam with the stream; and failed through those infirmities, which less than a general defection and a prosperous rebellion could never have discovered." Lord Clarendon has elsewhere described him, as "from

the beginning concurring with the parliament, without any inclinations to their persons or principles; and," says he, "he had the same reasons afterwards not to separate from them. All his estate was in their quarters; and he had a nature, that could not bear or submit to be undone: though to his friends, who were commissioners for the king, he used his old openness, and professed his detestation of all the proceedings of his party, yet could not leave them."

The first edition of his "Memorials of the English Affairs," was published in 1682, and the second, with many additions and a better Index, in 1732: called "An historical Account of what passed from the beginning of the reign of king Charles the First to king Charles the Second his happy Restauration; containing the public transactions civil and military, together with the private consultations and secrets of the Cabinet," in folio. Besides these memorials, he wrote also "Memorials of the English Affairs, from the supposed expedition of Brute to this island, to the end of the reign of king James the First. Published from his original manuscript, with some account of his life and writings, by William Penn, esq. governor of Pennsylvania; and a preface by James Welwood, M.D. 1709," folio. There are many speeches and discourses of Mr. Whitelocke to be found in his "Memorials of English Affairs," and in other collections. Oldmixon, who stands at the head of infamous historians, has drawn a comparison between Whitelocke and Clarendon; there is also an anonymous pamphlet entitled "Clarendon and Whitelocke farther compared," which was written by Mr. John Davys, some time of Hart-hall, Oxford. It ought to be remarked that our author's "Memorials" are his Diary, and that he occasionally entered facts in it when they came to his knowledge: but not always on those days in which they were transacted. This has led his readers into some anachronisms. It has been remarked also that his "Memorials" would have been much more valuable, if his wife had not burnt many of his papers. As they are, they contain a vast mass of curious information, and are written with impartiality.¹

¹ Biog. Brit.—His "Memorials" and Swedish Embassy.

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